



# CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

Religious Trends: 1900-1950

**RICHARD C. WOLF**

A Plea to Restudy Missions

**WILLIAM D. CARLSEN**

The Case for Orthodox Theology

**EDWARD JOHN CARNELL**

Women in the Early Church

**CHARLES C. RYRIE**

The Ordination of Women

**ELTON M. EENIGENBURG**

**HAROLD JOHN OCKENGA**

Rising to the Missionary Task

**25c**

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## 1900-1950 SURVEY:

# Religious Trends in the United States

RICHARD C. WOLF

The rapid growth in the membership of American religious bodies in the first half of the twentieth century has given rise to analysis, evaluation, interpretation, and even outright speculation.

The statistics of growth are impressive. Membership of the religious bodies in the United States more than tripled between 1906, the year of the United States "Census of Religious Bodies," and 1956, with a rise from 32,936,445 to 100,162,529.

Statistics, of course, never tell an entire story. Frequently they are incomplete and have little to say about intangible factors which may be of major importance. Always they must be interpreted on the basis of information which they do not directly provide.

The study of the statistics relating to the membership of the nation's religious bodies is complicated by the fact that the various groups employ different criteria in determining their membership figures. Some report every baptized individual, others report only baptized adults, and several count adherents who are not actual members. Since there is no way of reconciling these variations, figures must be accepted as they are given, unsatisfactory as such a procedure may be.

In spite of the limitations of statistics, they are an important record and tell an interesting story.

Statistics indicate that religious bodies are more than holding their own in view of population growth. In 1906 the population of the United States was 84,246,252; by 1956 it was estimated 168,091,000. The rate of the increase in these 50 years was 99.5 percent. In that same period membership in religious bodies rose from 32,936,445 to 100,162,529, or 204 percent. The rate of increase, therefore, in church membership was more than twice the growth in population.

These same figures afford interesting information about the percentage of the American people who have some religious affiliation. In 1906 slightly more than

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39 percent belonged to a religious body; by 1956 that percentage had risen to 59.5 percent.

The statistics also say something about the relative advances of the Roman Catholic and non-Roman segments of the population in this 50-year span. The 12,079,142 Roman Catholics of 1906 represented 14 percent of the population. In 1956 the 33,574,017 Roman Catholics were 20 percent of the population, a rise of six percent in 50 years. The non-Roman bodies numbered 20,857,303 members in 1906, or 24 percent of the population, but by 1956 they accounted for 66,788,512, or 40 percent of the population, a rise of 16 percent. If the Jewish adherents are removed from the non-Roman figure, that figure falls to 61,178,512 in 1956, 36 percent of the population, an advance of 12 percent.

The same figures show the growth rate of the Roman Catholic church to have been 177.9 percent, and that of the non-Roman Christian groups to have been 195.4 percent between 1906 and 1956.

### DIVISION AND UNION

It is frequently charged that American Christianity is badly splintered and that the splintering process is accelerating. At two points the statistics seem to condition these charges.

First the statistics indicate that the increase in the number of religious bodies is comparatively slight in relation to the increase in church membership. In 1906 there were 186 organizations; in 1956, 258, making an advance of 72 bodies, or 38.7 percent. However, the 186 organizations of 1906 averaged 177,077 members, while the 258 bodies of 1956 averaged 388,227 members.

Statistical evidence is more significant at the second point. In 1956 11 Christian denominations numbered 1 million or more members and accounted for 92 percent of all the Christians in the United States. These 11 denominations contained 104 of the 258 groups listed for that year, or 40 percent. In 1906 these same denominations held 30 of the 32 million Christians, or 90 percent, and included 81 of the 186 groups, or 43.5 percent. In compiling the figures for 1906 those



organizations which have merged since that time have been added together. For example, the memberships of the Congregationalists, the Evangelical Protestant Church of North America, and the Christian Church (General Convention) have been added together and listed as in 1956—Congregational-Christian.

While there were more religious bodies in 1956 than in 1906, a larger percentage of the people belonged to these 11 strong bodies listed below than was the case in 1906. The proliferation of small groups, which has received so much attention in past years, has tended to obscure the rising increase in the larger denominations. The growing, consolidating strength of these denominations is quite as worthy of attention as is the fragmentation of smaller groups.

Notable shifts with regard to size have taken place among the 11 large denominations since 1906:

DENOMINATION	MEMBERSHIP		GROUPS	
	Rank 1956	Rank 1906	1956	1906
Roman Catholic	1. 33,574,017	1. 12,079,142	1	1
Baptist	2. 19,165,780	3. 5,662,234	26	16 + 10
Methodist	3. 11,775,731	2. 5,749,838	21	15 + 6
Lutheran	4. 7,286,589	4. 2,112,494	18	24 - 6
Presbyterian	5. 3,858,709	5. 1,830,555	10	12 - 2
Protestant Episcopal	6. 2,757,944	7. 886,842	1	1
Eastern Orthodox	7. 2,396,906	11. 129,606	18	4 + 14
Disciples of Christ	8. 1,897,736	6. 982,701	1	1
Churches of Christ	9. 1,700,000	10. 159,658	1	1
Latter-day Saints	10. 1,372,640	9. 256,647	6	2 + 4
Congregational	11. 1,342,045	8. 845,301	1	3 - 2

#### GROWTH OF DENOMINATIONS

These figures seem to indicate that merger or division have no definitive role in denominational growth. The Baptists added 10 divisions at a time when they were moving from third to second place, while the Methodists dropped from second to third place when they were adding six. Lutherans and Presbyterians held their rank but eliminated six and two divisions respectively. The Eastern Orthodox church advanced from eleventh to seventh, adding 14 divisions. The Latter-day Saints dropped one rank while adding four divisions, but the Congregationalists dropped three ranks while eliminating two divisions. The Disciples dropped from sixth to eighth place and the Churches of Christ advanced one degree while retaining the same number of divisions. Thus, neither merger nor splintering can be considered a criterion of strength or weakness. Other factors must be adduced to help explain the varying degrees of growth seen in these 11 groups.

A chart depicting the relative growth rate is a good starting point.

DENOMINATION	1906	1956	PERCENTAGE OF GROWTH
Eastern Orthodox	129,606	2,396,906	1. 1754.7
Churches of Christ	159,649	1,700,000	2. 964.8
Latter-day Saints	256,647	1,372,640	3. 430.9
Lutheran	2,112,494	7,286,589	4. 244.4
Baptist	5,662,234	19,165,780	5. 238.4
Protestant Episcopal	886,942	2,759,944	6. 210.9
Roman Catholic	12,079,142	33,574,017	7. 177.9
Presbyterian	1,830,555	3,858,709	8. 110.7
Methodist	5,749,838	11,775,731	9. 104.8
Disciples of Christ	982,701	1,897,736	10. 93.1
Congregational	845,301	1,342,045	11. 58.7

A common denominator for all these denominations is not easy to find. The phenomenon of immigration does not serve, for while that has played a large role in the growth of the Eastern Orthodox Church, it has not, as might have been expected, played an equal part in Roman Catholic growth. For some years it has had no effect upon the increase of Lutherans, and has played no appreciable part in the growth of the other denominations. Cultural and economic alignments also prove inadequate. Episcopalians, Presbyterians, and Congregational-Christians are generally regarded as upper income people, yet the growth rates of these three denominations are diverse. Methodists and Lutherans are considered to be of the middle class, but the gap in their growth rates is relatively wide.

The extent or lack of denominational organization and program failed to explain growth rates. Probably no other denomination can equal the Methodist in its closely-knit organization, and few can equal the Churches of Christ or the Baptists (especially the Southern Baptist Convention) in their absence of this. Yet, while these latter two with relatively little organization and program had a markedly larger growth rate than the Methodists, the Disciples of Christ, who also have comparatively little overhead organization, had a considerably lower growth rate than the Methodists.

A number of gaps are noticeable in the growth rates on the chart. The Eastern Orthodox, the Churches of Christ, and the Latter Day Saints stand out by themselves. Lutherans, Baptists, and Episcopalians are grouped fairly close with a 34 point spread. Then there follows a gap of 33 points before we reach the Roman Catholics, after which comes a gap of 67 points before we arrive at the Presbyterians, Methodists, and Disciples with 17 points spread among them. A final gap of 35 points brings us to the Congregational-Christians.

The break of 67 points between the Roman Catholics and the Presbyterians gives the first clue of a possible common denominator. If it could be shown that the four denominations immediately above this, namely, the Lutherans, Baptists, Episcopalians, and Roman Catholics, share some common attribute which does not mark the four denominations below the gap, the Presbyterians, Methodists, Disciples, and Congregational-Christians, then we may have discerned a possible adequate common denominator. If further investigation reveals this attribute to be shared by the top three denominations, then, whether applied pro or con, the common denominator may be found.

The high growth rates of the top three denominations are in part due to the fact that each of them had a small start in 1906. This is not true of the other eight denominations, however. Immigration is a special factor with the Eastern Orthodox, and an aggressive missionary program that requires active service of every



male member helps to explain the growth of the Latter-day Saints. The Churches of Christ, on the other hand, possess no similarly unique mark. Something more must be involved in the high growth rate of these bodies.

### THEOLOGICAL MOODS

The attribute which distinguishes the Lutherans, Baptists (especially Southern Baptists), Episcopalians, and Roman Catholics from the Presbyterians, Methodists, Disciples of Christ, and Congregational-Christians is what may be called the *mood of conservatism*. This applies equally well to the Eastern Orthodox, the Churches of Christ, and the Latter-day Saints. Presbyterians, Methodists, Disciples of Christ, and Congregationalists are usually considered liberal in mood, although each of them contains conservative elements.

It is in the area of doctrine that we see most clearly the characteristics of conservatism or liberalism, though these elements may also be observed in relation to traditions of worship or in the idea of the Church.

Some of these 11 denominations are conservative at all three points. Others are generally considered liberal on all three points. Some are conservative in one or more aspects and liberal in another. A chart of the general, relative positions of each denomination may be useful. "C" stands for conservative, "L" for liberal.

DENOMINATION	DOCTRINE	WORSHIP	CHURCH
Eastern Orthodox	C	C	C
Churches of Christ	C	C	C
Latter-day Saints	C	C	C
Lutheran	C	C	C
Baptist	C(L)	L	C
Protestant Episcopal	L(C)	C	C
Roman Catholic	C	C	C
Presbyterian	L(C)	L	C
Methodist	L(C)	L	C
Disciples of Christ	L(C)	L	L
Congregational	L	L	L

Attitudes and positions of the Eastern Orthodox, Lutherans, and Roman Catholics are so well known they need no elaboration. Much the same is true of the Congregational-Christians and the Disciples of Christ, although minorities in these bodies will protest a sweeping application of the attribute of liberalism.

The Churches of Christ declare they are conservative. Until 1906 they were within the Disciple fellowship and were known as "the Conservatives." Theirs is a biblicist conservatism which extends into their entire church life, including the refusal to use musical instruments not mentioned in the Bible. They are right-wing conservatives in doctrine, "emphasize the 'divine sonship of Jesus,'" and consider the church as "a divine institution."

The Latter-day Saints have a unique body of doctrine, drawn from the Bible, to be completed by the Book of Mormon and possible subsequent revelation. Worship is according to a denominational pattern and is comparatively uniform throughout. They recognize

no other religious body as part of the fully true church. Their organization pattern is unique, and has no parallel among the other denominations.

Baptists are heavily conservative in doctrine, save for the American Baptist Convention which is considered predominantly liberal with a strong conservative element. Their congregational polity permits relative liberty in the conduct of worship, but in membership the church is composed, with few exceptions, only of immersed adults who have openly professed their faith.

The Protestant Episcopal Church no longer requires acceptance of the Thirty-nine Articles "as a creed" and "allows great liberty in non-essentials" while expecting "loyalty to the doctrine, discipline and worship of the one holy Catholic Church, in all the essentials." Therefore, a considerable measure of liberty is possible with regard to doctrine, but in liturgical practices and the concept of episcopal government the church remains central and constant.

The Presbyterian Church U.S.A. suffered from a doctrinal strife in the early years of the century and has gradually assumed a comparatively liberal attitude with regard to strict Calvinist doctrine. A number of minor schisms have occurred involving doctrinally conservative groups. The Presbyterian Church U.S. describes itself as "strictly Calvinist" and "requires strict creedal subscription from all its ministers and office bearers". This body has not joined, largely for doctrinal reasons, in the recent Presbyterian merger. The ancient Genevan, Psalm-centered Calvinist worship has been largely replaced by considerable liberty in the ordering of worship. Among all Presbyterians the presbyterian form of church structure remains intact and is the denominational core of unity.

Methodists have been somewhat divided on the point of doctrinal conservatism, and as a result holiness and perfectionist schisms have occurred. The main strand of American Methodism, The Methodist Church, takes an open position on doctrine and is able to comprehend both liberal and conservative elements. Virtually complete liberty is permitted in worship practices, but most of the Methodist groups are adamant on the structuring of the church along the lines of historic American Methodist polity.

### CONSERVATIVE GAINS

If it may now be agreed that the top seven bodies listed in the chart are considerably more conservative than the four bodies at the lower end of the chart, then the gap of 67 points between the growth rate of the Roman Catholics (177.9) and that of the Presbyterians (110.7) may indicate something about the relative appeal of conservatism and liberalism to the American religious public in the first half of the present century.

The more conservative groups have had greater suc-

cess in enlisting members than have the more liberal groups. For example, The Protestant Episcopal Church, probably the most liberal of the denominations designated as conservative, and the Congregational-Christians, probably the least conservative of the denominations specified as liberal, entered the 50-year period with nearly equal memberships, 886,942 to 845,301. By 1956 the Episcopalians had added 1,873,002 members to the Congregational-Christians' 476,744. The notably conservative Lutherans and the Presbyterians, the most conservative of the groups designated liberal, began fairly close together, 2,112,494 to 1,830,555. After 50 years the Lutherans had outgained the Presbyterians 5,175,095 to 2,028,154. The Methodists and Baptists, both mixed with regard to conservatism and liberalism, had virtually identical memberships in 1906 with 5,749,838 to 5,662,234. At the close of the period the Baptists had gained 13,503,546 to the Methodists' 6,025,893.

The success of the conservatives in securing members may be observed also within the denominations themselves.

The American Baptist Convention is much more liberal than the Southern Baptist Convention. In 1906 the Northern Baptist Convention had a little over one million members, while the Southern Baptist Convention held slightly more than two million. By 1956 the American Baptists had added 476,000 to reach more than one and one half million, but the Southern Baptists had added almost six and one half million to reach below eight and one half million. The growth rate of the American Baptists was 45.2 percent, that of the Southern Baptists 321.7 percent.

The more conservative Lutheran Church (Missouri Synod) outgrew the somewhat more liberal United Lutheran Church 237.6 to 191 percent, and the self-styled "conservative" Presbyterian Church U. S. outgrew the relatively liberal Presbyterian Church U. S. A. 204.4 to 124.2 percent.

A comparison of such clearly conservative denominations as the Mennonites, Brethren, and Adventists (especially the Seventh-Day Adventists) with outstandingly liberal denominations in the same statistical category, such as the Universalists, Unitarians, and Quakers tells the same story.

DENOMINATION	1906	1956	RATE
Mennonite	54,798	113,826	207.7
Universalist	64,154	70,230	9.4
Brethren	94,144	239,664	154.6
Quaker	113,772	121,868	7.1
Adventist	92,735	312,782	237.3
Unitarian	70,542	101,549	43.9

The one growth rate which tends to condition the application of the common denominator of conservatism versus liberalism is that of the Roman Catholic Church. This consistently conservative body is 33 points below the relatively conservative Protestant

Episcopal Church and 66.5 points below the consistently conservative Lutherans.

Since the Roman Catholic Church shared with the Eastern Orthodox a large potential growth via immigration, the relatively low growth rate of the Roman Catholics becomes a question mark.

The answer lies in the fact that in the case of the Roman Catholic Church we must take into account at least one factor unique to that body and unshared by any of the other bodies under study. This unique factor is the autocracy and totalitarian authority of the Roman Catholic hierarchy which does not coordinate readily with the American democratic ideals of personal, social, and political motivation, structure, and action. Consequently this consistently conservative denomination has not appealed to new members as strongly as some of the other conservative bodies not in any way hindered by similar traditional and cultural impediments.

Admittedly such a statistical study cannot say anything precise about the relative impacts which the various denominations have made upon the nation's religious life. Nevertheless the study has value in the degree to which it throws light on some trends which have marked the American religious community, especially the Christian segment of that community, in the first half of the twentieth century. END



## Preacher in the Red

### WINDBAGS

THE PRESIDENT of the Wesleyan Service Guild, an organization of employed and professional women of the Methodist Church, asked permission to use one of our Sunday night services for the presentation of their program. I readily agreed to the arrangement and made a note of it in my date book. When the time came, I had forgotten about the date and neglected to inform the church secretary who makes out the weekly bulletins. The ladies were present to give their program on the night agreed upon but the only announcement in the bulletin which had been distributed to the congregation was my sermon topic which unfortunately happened to be "Windbags."—The Rev. R. T. RICHARDSON, Minister, College Park Methodist Church, Orlando, Florida.

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## EXCLUSIVE INTERVIEW:

## Rising to the Missionary Task

HAROLD JOHN OCKENGA

*By the famed Boston Common stands Park Street Church, whose congregation has taken the whole wide world to its heart. From the hub of New England, which is pervaded by Roman Catholicism, Christian Science, and Unitarianism, the 2,200 members of this historic church bear witness to historic Christianity in the five continents.*

*What spirit of sacrifice animates this great missionary congregation? What explains its designation of more than a quarter of a million dollars annually to foreign missions? For an authentic account, CHRISTIANITY TODAY interviewed Dr. Harold John Ockenga, whose ministry at Park Street Church has become a symbol of devotion to the foreign missions enterprise. Questioners included 1. Dr. L. Nelson Bell, 25 years a missionary surgeon and hospital administrator in China, and for a decade a member of the Board of Foreign Missions of the Presbyterian Church, U. S., and Executive Editor of CHRISTIANITY TODAY; and 2. Dr. Cary N. Weisiger, one-time missionary to India whose own congregation in Mt. Lebanon (Pa.) U. P. Church has increased missionary giving five-fold in 10 years.*

DR. BELL: What is the secret of a great missionary church?

DR. OCKENGA: It rests in the New Testament program given to the Church by the Lord Jesus Christ. When I discovered that program, it revolutionized my ministry.

DR. WEISIGER: Can you spell it out for us?

DR. OCKENGA: As outlined by the Lord Jesus Christ in commandments given to his disciples after the resurrection, the first point of emphasis is that of the world missionary enterprise, repeated at least six times in the resurrection appearances and teachings of our Lord.

DR. WEISIGER: Where does evangelism fit in?

DR. OCKENGA: There is no distinction, of course, between evangelism at home and evangelism abroad. Nevertheless, I believe that the world missionary enterprise receives the primacy for our Lord refers to "every creature, every nation."

DR. BELL: What else is entailed in such a program?

DR. OCKENGA: Another emphasis is applying the teachings of our Lord Jesus Christ to every realm of life, so that in economics or politics or entertainment or family relations or education, the Gospel must be applied as we teach the principles and standards of life given by our Lord. Finally, there is the humanitarian application of these things, emphasized by Christ in his great Olivet Discourse, by Paul in numerous places, and by John in the third chapter of his first epistle.

DR. WEISIGER: What is the result in the local churches?

DR. OCKENGA: If you take missions, evangelism, Christian

education, and humanitarianism, and bring your church together on that basis, then you are bound into a fellowship that doesn't need many of the things on which people depend today for Christian fellowship. You have the fellowship of suffering, of sacrifice, of service, and this is the kind of thing that makes a local church tick and really prosper.

DR. BELL: What has actually happened at Park Street Church as a result of this missionary emphasis?

DR. OCKENGA: In the direct percentage our missionary work has enlarged, so all aspects of our church have been blessed, prospered, and increased. We started in 1936 by giving \$2,200 a year to missions. Each year the total has gone higher. Last year we raised \$258,000. In the last 20 years we've given about \$2,750,000 for missions. Whereas in 1936 our budget was only \$20,000 for the entire church, including gifts for missions, last year our budget was \$465,000. What I'm pointing out is that all other things are blessed as we catch the missionary vision and apply it.

DR. BELL: Has your church seen a corresponding increase in the offering and dedication of lives?

DR. OCKENGA: When we started we had only two or three church members who were missionaries—and we did not support them. Today we have 123 missionaries on the field, 61 of whom are members of our church, most of whom were our own young people, and we support all of them.

DR. WEISIGER: How can we make the people back home more aware of foreign missions developments?

DR. OCKENGA: By annual church missionary conferences in which the major speakers are missionaries.



DR. BELL: Your church regularly sponsors such a conference. Could you tell us about it?

DR. OCKENGA: We hold a missionary conference each spring. For a whole week we have services from morning to night featuring 70 or 75 missionaries. The climax of the conference is a pledge offering for foreign missions and an appeal for young people who are willing to become missionaries.

DR. WEISIGER: Dr. Ockenga, do you feel that the congregational form of government in your church affords an essential advantage over old line denominational churches in the selection of guest missionary speakers.

DR. OCKENGA: A vast number of pastors in America serve denominational churches which for the most part are not autonomous. And I feel that money ought to be channeled to denominational work which is worthy of support. But I also think that it is wise to supplement such efforts with support for some of the interdenominational movements, because in some instances these can work more effectively than denominational efforts.

DR. WEISIGER: Do you support denominational missionaries?

DR. OCKENGA: We support a number of Congregational and Presbyterian missionaries, as well as others who work under independent and interdenominational boards.

DR. WEISIGER: Have you detected any recent loss of interest in foreign missions because of increased restrictions in various countries? Are people saying, "What's the use?"

DR. OCKENGA: Difficulties experienced in some foreign missionary work may change the emphasis in methodology, but they will not alter the content of the message. We believe that the second coming of the Lord Jesus Christ may be imminent. We also feel that the changing world scene stimulates us to a greater evangelistic endeavor than before.

DR. BELL: In view of the changing world and resulting problems for missionaries and national churches, how do you feel about necessary transitions which will preserve world evangelization while at the same time discarding methods or policies which are no longer wise?

DR. OCKENGA: The time has come for a new look in missions that would adjust to the changing day.

DR. BELL: Will you explain?

DR. OCKENGA: Yes. Our missionary enterprise today should give priority to the reaching of foreigners studying in American schools. That's the first point.

DR. BELL: And the others?

DR. OCKENGA: This new look should also include a new emphasis on more missionary literature, more evangelical radio broadcasts, and the establishment of indigenous churches.

DR. WEISIGER: Is there an immediate prospect for the use of television on the mission field?

DR. OCKENGA: That's highly debatable. The prospect differs

from nation to nation. But soon will come the day when we can bounce beams off satellites and send television pretty well around the world.

DR. BELL: Is it within the province of the free world to do more to reach Russia and Red China through radio?

DR. OCKENGA: I think that is a good possibility and a real responsibility. We could undoubtedly evangelize more behind the Iron and Bamboo Curtain. Take Radio Tangier, for instance. For something like \$22 a half-hour program can be purchased. This will carry all through European Russia and will take in the satellite nations where people can hear the Gospel—and in their own languages—if only the money were available!

DR. WEISIGER: Don't you think we can exploit air travel more effectively? Some churches send young people to work camps abroad during vacation time, or they have some of their young people suspend college courses for a year to help out at a mission station.

DR. OCKENGA: I think that can all be used as a means of recruitment, provided you don't become wasteful of resources, for we have so many desperate needs on the mission field. I hear of a church that sends 25 young people to the foreign field for a summer yet has a roster of only 10 permanent missionaries. That's all out of balance. We never sent anyone on a trial basis. Our young people got to the mission field by listening to the Word of God and seeing the need.

DR. WEISIGER: In your view, do you hold the opportunity before young people who are trained for technical professions to go into other lands under something like Point Four or in the foreign offices of American companies—with a missionary motive yet circumventing hostile entrance requirements of various governments?

DR. OCKENGA: Yes. A high official from India has told us that the future of missions there lies in just the thing of which you are speaking. We were told that the Indian government is not going to encourage sheer proselytizing, but that missionaries with practical skills will be welcomed and will not be prevented from propagating their faith.

DR. BELL: What is the greatest threat to the advance of Christian missions today?

DR. OCKENGA: Probably it's a multiple threat. Communism is a great threat, but I suspect that spiritual indifference, love of ease, or the embrace of materialism can be just as hazardous to the missionary cause.

DR. WEISIGER: From a pioneer missions standpoint, what area in the world presents the greatest missions challenge?

DR. OCKENGA: Well, I'm told that there are more than 500,000 villages in India and that only a small portion of them have been reached with the Gospel. Then, of course, there are areas in Central Asia, New Guinea, and South America that have not been reached.

DR. BELL: Is there a danger in over-subsidizing national churches to the point where they will depend on outside help permanently?

DR. OCKENGA: There is a two-fold danger in looking to the outside for finances that should come properly from inside the church. Any church subsidized from America will be looked upon with great suspicion in the event a communistic philosophy takes over. Moreover, there is a danger in the atrophy of initiative if a church is subsidized from without.

DR. WEISIGER: How does a mission become a self-supporting church?

DR. OCKENGA: It is a gradual process. Brazil illustrates how every type of mission work can be going on in one country. There is a large, completely self-supporting, self-propagating church in city and urban areas. In the hinterlands is where the missionaries work mostly sometimes alone and sometimes with a few Brazilian aides. As a small congregation is formed, it is turned over to the national Brazilian church. The missionary and the missions relinquish all control when congregations find themselves able to have even a part-time pastor.

DR. BELL: What are the implications of ecumenism for foreign missions?

DR. OCKENGA: Today there is a new emphasis among foreign missions boards. We now have the fraternal worker policy and the stress upon the equality of all branches of the church. In a measure it seems a very good tendency, one which will recognize the dignity and equality and efficiency of the national or indigenous church. On the other hand, if we place belief in the ecumenical church to the curtailment of pioneer missionary work, I think it is a mistake! And if we tone down the essence of the Gospel and abandon evangelical Christianity, then again I think that the ecumenical emphasis in missions can be a menace rather than a blessing.

DR. WEISIGER: Can conservatives and liberals cooperate in the missionary enterprise?

DR. OCKENGA: That's always been a great question. I feel there should be cooperation wherever there is faithfulness to the Lord Jesus Christ as the Son of God and Saviour as presented in the Bible. Otherwise I could not conscientiously support cooperation.

DR. BELL: Is it becoming easier to be a foreign missionary in terms of increasing conveniences at out-of-the-way places?

DR. OCKENGA: There are two basic kinds of missionaries. Some people believe that we should go to the mission field and live on the level that we do in this country. Others think they should empty themselves and live on the level of the local individuals. My opinion is that ultimately the only way of effectively evangelizing any nation is through the indigenous Christian who speaks the language without a foreign accent and who expresses the culture of the people to whom he ministers. It's for this reason that I think our greatest work as American missionaries lies in training the national Christian to become the preacher of the Gospel.

DR. WEISIGER: To your way of thinking how do home missions compare with foreign missions?

DR. OCKENGA: In America we are near the time when a billion dollars will be spent on church building annually. In itself that is fine. But when it is compared with the paltry

sum that is given for world evangelism it should condemn the American church before God. It seems to me that there are just multitudes of churches that have very little interest in the missionary enterprise. We need to get on fire and catch the vision of the New Testament! If I didn't have a missionary church I think I'd just have to resign and go to the mission field myself.

DR. BELL: What can the individual minister do to challenge young people to carry the Gospel abroad?

DR. OCKENGA: He should proclaim the Gospel, then present the challenge of consecration, urging that young people be willing to accept the call of God if it comes. I might say that a call for a young person would consist of the understanding of the message of the Gospel which will meet the need, the knowledge of the need, and the internal impulse which is the drive of the Spirit calling him to the field.

DR. BELL: Should a minister count on getting missionary volunteers from among his young people?

DR. OCKENGA: When we get into the position of obedience and we place all that we have in our own hands into the Hands of our Lord Jesus Christ, then there will be placed upon some young people the internal drive that God wants them in the mission field.

DR. WEISIGER: Do you regard the pastor as the one primarily responsible for implementing a promotional program for missions in a local church?

DR. OCKENGA: The pastor is the key to the whole program.

DR. BELL: What can the layman do, specifically, for individual missionaries?

DR. OCKENGA: I hold up to my people that wherever possible a layman should support his own missionary on the field. If a person doesn't have that much money, then a group should band together to support a missionary. This pattern has been a great impetus to missionary work in our church—in prayer, correspondence, and material help.

DR. WEISIGER: How is lay enthusiasm essential?

DR. OCKENGA: To put a missionary program across, all you need is a few laymen who are thoroughly sold on the idea. In our church I was indebted to a Harvard law professor who had taken a trip around the world. Passionately interested in missions, he led our whole missions program for 10 years before his death.

DR. WEISIGER: What is the implication of the Park Street missionary program for local churches in North America?

DR. OCKENGA: I feel that Park Street Church has performed one of its greatest services in setting a pattern for many other churches. Literally scores of churches look to us for that pattern. Many send delegations to our missionary conferences to study it and duplicate it for their own congregations. Many pastors write, asking information and guidance in conducting a missionary conference. I have dozens of invitations to conduct missionary conferences for other churches. All this shows to me that the ramifications are wide.

# A Plea to Restudy Missions

WILLIAM D. CARLSEN

The mission had been working in one section of the country for 30 years and had given salaries to national pastors and evangelists with funds from abroad. Many local Christians had taken the attitude, "Why should we support our pastors if the mission will guarantee their salaries." The laity felt no strong imperative to witness for Christ while others were being paid to do it. Since the missionary paid the salaries, he also directed the work of the national pastors and evangelists. Some of them felt the missionary was a contractor and they were day laborers. Others felt that they were mere bird dogs who ran at the missionary's bidding to spot prospective converts.

Realizing the futility of such a program, the missionaries voted to do away with the "subsidized pastor and evangelist" program over a period of two years. This was carried out not in a cold-blooded, ruthless manner but in love. Some folk, supported by mission funds from the time they had entered Bible school, were not willing to forego their guaranteed salary without a struggle.

The time came for the annual national church conference. Over 200 Christians met for spiritual fellowship and business sessions. Some felt that the greatest need of the church was financial and that "all would be rosy" if only the mission would give them all the money they wanted. Much was said about the mission's unloving suspension of salaries.

One of the members of the national church committee rose to recommend that the mission be asked to leave their section of the country and that another mission be asked to take over the work. He described what a mission in another section of the country was doing for the people by paying salaries, offering educational and medical benefits, and erecting impressive buildings.

A deacon of over 20 years devotion to Christ stood . . . Statistics of the Missionary Research Library disclose a significant increase of missionary activity throughout the world. This poses anew such problems as duplication of agencies, overlapping ministries, waste of funds and personnel. Speaking to these issues is William D. Carlsen who has served the Christian and Missionary Alliance in Kansu Province, China, from 1947-49, and in Thailand to which he returns in June after his present furlough. He is a graduate of Nyack Missionary College and holds the B.A. from Houghton.

and, with deep emotion, said, "These missionaries are our fathers and our mothers. They have brought us to Christ. Just because my earthly father doesn't give me all that I ask for, is that cause for me to disown him and hunt for a wealthy father who will give me all that I crave?" Another deacon rose and read from James 4:3: "Ye ask and receive not, because you ask amiss that you may consume it upon your lusts." The motion to ask another mission to take over the work was lost.

This situation illustrates a problem that occurs when several missions with divergent policies work in the same area or close proximity to each other. One mission may offer a degree of economic security to converts. Another mission will seek to establish an indigenous church that is self-supporting, self-propagating, and self-governing from the beginning of the work. Where two such divergent policies are employed in the same country, the national is tempted to follow the group that gives the most material benefits.

In the deployment of missionaries there is the temptation to multiply missions in areas that have great emotional appeal to the home constituency. The Christian public is usually more moved by tales of life among naked savages than of tedious missionary work in a civilized but yet pagan society. Results are usually more quickly realized among people with a primitive religion such as animism or spirit worship than with a deep-rooted philosophic religion like Buddhism or Mohammedanism.

Some mission executives will be quick to tell you that more candidates apply for work among primitive tribes than for work among civilized societies with a state religion and are suspicious of a foreign religion.

Sometimes Christian leaders, who make world tours that do not allow much time for fact-finding, are guilty of misleading their constituency by misdirected appeals. One such leader spent 10 days in an Asian capital visiting heathen temples and writing about the appalling absence of a Christian witness in such a populated center. After he left the country he stumbled on the fact that he had stayed in a hotel that was 25 minutes walk from a large church, Bible school, and hospital conducted by two alumni of his college.

At the conclusion of World War II an urgent appeal



was made to send missionaries to a certain country in Asia. A great host of missionaries responded. The only difficulty was that they represented 143 Protestant missions all seeking to work in a land area the size of Montana, but of course with a much larger population—over 90 million people. Each of these 143 missions had to have its own organization setup and promotional program so that the funds would continue to flow from its home constituency. Of course the local population was confused with the many shades of doctrinal views and patterns of behaviour displayed by people who claimed to be Christians. Thirty-one Bible schools, seminaries, and Christian colleges were established with a combined student body of 987, the teacher-student ratio being less than four students to one teacher. Some missionaries who have worked in such a Babel of organizations have exclaimed that there are "too many chiefs and not enough Indians" or, in other words, too many generals and not enough foot soldiers. The Protestant effort is top heavy with too many missionaries tied up in administrative posts and specialized ministries, and too few missionaries working at the grass roots in pioneer evangelism and establishing the indigenous church.

Some evangelical bodies refuse to work in cooperation with any other evangelical group. They clothe their reasons in highly spiritual language. They want to avoid entangling alliances and be free to follow the guidance of the Holy Spirit, they say, and therefore do not want to enter into mission comity agreements. Their actions imply their disbelief that God can reveal his will to a corporate body of Christians representing members of the same Body with Christ as the Head.

In many instances a group that majors on a minor point of biblical interpretation will not launch into an unevangelized area where there is no Christian testimony, but will feel it is their duty to work among a flock established through the sacrificial labors of another evangelical body in the hope of winning them over to their doctrinal emphasis.

The history of American Christianity reveals the fact that some groups do not owe their existence so much to God-given convictions regarding neglected truth but rather to political and geographical considerations. Is it necessary for evangelicals to export sectarianism? Must we label new Christians with our denominational tags so that our particular outfit will be sure to get the credit in the ledgers of heaven—even if in so doing we steal the glory from Christ and destroy the unity of his Body, the Church?

The answer to the crying need of a host of missionaries to spearhead the evangelization of the world is not the multiplication of mission agencies. This only creates confusion, a waste of funds and personnel, an overlapping of ministries, and an unhealthy type of competi-

tion. The need is for an informed Christian public who will not be led hither and yon by mere emotional appeals but will answer facts with consecrated action. The need is for a Christian public that will insist that our leaders promote the unity of the body of Christ before denominational loyalty, and that our leaders display a team spirit in working with all of like precious faith by praying, planning, and accomplishing together. This does not mean that evangelicals should join heretical groups and modernists who deny the deity of Jesus Christ and are enemies of the Cross, but there is certainly a basis of cooperation among all, redeemed by the Blood of the Lamb regardless of race and color.

It was understood that in a large country like China, holding one fifth of the world's population, the constituency of one evangelical body would not be adequate to maintain a sufficient missionary force to evangelize the entire country in a short period of time. It was necessary that several missions survey the need and divide the territory.

The land area and population is not always a true picture of the need in a country. Consideration must be given to the number of language groups found so that each group may have a witness.

Missions should not stake out more territory than they can adequately occupy within a reasonable length of time. There should be a realistic facing of facts and a determined effort to cooperate with all members of the body of Christ. This problem is not beyond solution. The solution is simple wherever Christians put devotion to Jesus Christ before denominational loyalty and speak and work in terms of "His Church" rather than "our denomination," "our work," and "our group."

END

## Time of Miracles

Now is the time of miracles when God walks out in fields and—as though they touched His hem—

they heal of brown and barrenness; the sod is shaken; life creeps up the stem to make a blossom and the dormant earth is alerted to its sweet re-birth.

The streams and rivers from their Lazarus-tombs rise up, come forth again at the command that summons up the world. Sun resumes, with plows and plowmen, power on the land. Dark and doubt together are o'erthrown—Even the spirit cannot bide a stone—

HELEN HARRINGTON

# The Case for Orthodox Theology

EDWARD JOHN CARNELL

Orthodoxy does not have all the answers; nor does it always ask the right questions. And when it gives the right answers to the right questions, it often corrupts its claims with bad manners.

But beneath these outer garments is the warm flesh of Christian truth: the truth that love is the law of life; that all men are sinners; that Christ bore the penalty of sin; that repentant sinners are clothed with the righteousness of Christ; that Christ is confronted in and through the written Word; and that the Word is consistent with itself and with the things signified.

We have defined orthodoxy as "that branch of Christendom which limits the ground of religious authority to the Bible." The testimony of Christ is normative for the Church, and included in this testimony is the assurance that the written Word is inspired of God, and that it has the force of law.

Orthodoxy is often branded as literalism. The charge is that orthodoxy defends the plenary inspiration of the Bible, even though destructive criticism has ostensibly demolished this doctrine. But it is instructive to note that the critics seldom give a precise definition of literalism; nor do they go on to tell what *they* mean by the Bible as the Word of God. If orthodoxy neglects destructive criticism out of a respect for the testimony of Christ, the critics neglect the testimony of Christ out of a respect for destructive criticism. Not only is the neglect mutual, but it is by no means clear that the neglect of the critics is more praiseworthy, let alone more Christian, than that of orthodoxy.

If we nullify the testimony of Christ at one point, we operate on a principle that leaves the mind free to nullify this testimony at all points. In this case we have little reason to believe that our hope rests on divinely appointed evidences—not even our hope that God sent his Son to be the Saviour of the world. The evidences that support the plan of salvation are precisely the same in quantity and quality as those which support the plenary inspiration of the Bible.

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This essay is from *The Case for Orthodox Theology* by Edward J. Carnell (Copyright, 1959, by W. L. Jenkins, The Westminster Press. Used by permission). The work appears in a trilogy with *The Case for Theology in Liberal Perspective* and *The Case for a New Reformation Theology* by others.

If orthodoxy is literalistic because it honors the rights of language in Scripture, it is in very good company, for Christ and the apostles approach the text in precisely the same manner. Critical reinterpretation may relieve faith of the scandal of plenary inspiration, but it also relieves faith of the scandal of the Cross. Tested by the canons of science and philosophy, the doctrine of justification fares no better than the doctrine of plenary inspiration.

When the Gospel is absorbed into a world system, the minister can no longer stand behind the sacred desk and cry, "Thus says the Lord!" And when the voice of the prophet is silenced, let "Ichabod" be written over the Church: the glory has departed.

The cause of destructive criticism cannot be rescued by contending that revelation is personal encounter with Christ, and that this encounter is valid whether or not the Bible is inspired. Not only is the contention void of proof, but it reduces Christian commitment to a variety of religious experience. By no analysis of personal confrontation could we discover that God made a covenant with Abraham, and that Jesus Christ is the blessing of this covenant. Only propositional revelation can clarify the state of a sinner before a holy God.

Christ taught that the plan of salvation was mediated to the Church through the office of inspired prophets and apostles. If we reject this office, we forfeit the norm by which the limits of valid confrontation are decided. In this case the religious experience of an animist has the same rights as that of a Christian, for neither the animist nor the Christian has any proof that his faith terminates in the mind of God. Religion becomes an exercise in personal feeling.

Critics also brand orthodoxy as fundamentalism, but in doing so they act in bad taste. Not only is it unfair to identify a position with its worst elements, but the critics of fundamentalism often manifest the very attitudes that they are trying to expose. The mentality of fundamentalism is by no means an exclusive property of orthodoxy. Its attitudes are found in every branch of Christendom: the quest for negative status, the elevation of minor issues to a place of major importance, the use of social mores as a norm of virtue,

the toleration of one's own prejudice but not the prejudice of others, the confusion of the Church with a denomination, and the avoidance of prophetic scrutiny by using the Word of God as an instrument of self-security but no self-criticism.

The mentality of fundamentalism comes into being whenever a believer is unwilling to trace the effects of original sin in his own life. And where is the believer who is wholly delivered from this habit? This is why no one understands fundamentalism until he understands the degree to which he himself is tainted by the attitudes of fundamentalism.

Critics have not performed their full task until they

leave the externals of orthodoxy and probe into the heart of the system itself. And once this nobler task has been executed, the critics may discover that orthodoxy is a worthy Christian option. In any case, the problems of orthodoxy are common to all who try to discover the essence of Christianity and to live by its precepts.

In the sweep of history it may turn out that orthodoxy will fail in its vocation. But in this event it should be observed that it is orthodoxy, not the Gospel, which has failed. The Word of God is *not* voided by the frailties of those who come in the name of the Word of God.

END

# Women in the Early Church

CHARLES C. RYRIE

The apostolic age is the period from Pentecost to the end of the first century, or the period covered by the New Testament except for the gospels. During this period women had an important part in the founding of the church—a phase of their activity which is often overlooked. I suppose that in their thinking about this subject many Christians never get past certain passages in Paul which deal with the status of women, and consequently they miss seeing the large place women occupied in the early missionary activity of the church. Harnack rightly says that “no one who reads the New Testament . . . can fail to notice that in the apostolic and subapostolic age women played an important role in the propaganda of Christianity and throughout the Christian communities” (*Mission and Expansion of Christianity in the First Three Centuries*, 1908, II, p. 64). Yet some do fail to notice this.

Immediately after Christ's ascension women gathered with the apostles and disciples in the upper room in Jerusalem. They were not there to cook for the men but to pray with them, and there is certainly no reason to believe that they were not included in the group who prayed for Judas' successor. Nothing could be more unlikely than that Mary and the other women were asked to withdraw at that point in the proceed-

ings. The group probably included those women who ministered to Jesus, and there is no reason to exclude them from the number of 120 disciples.

In the very first weeks of the history of the Church there were not many women converts, but that condition did not last long. After the death of Ananias and Sapphira “believers were the more added to the Lord, multitudes both of men and women,” and by the time of the first scattering women were mentioned as particular objects of the persecution. All of this gives some indication of their increasing number. One of these early Jerusalem converts, Mary the mother of John Mark, donated her house as a meeting place for part of the church in that city. Indeed, it must have been an important meeting place, because Peter made his way there almost automatically after his release from prison. Some authorities believe that the upper room was in her house.

When the Gospel reached Samaria, again the record mentions the women who believed it and who were baptized along with the men. Why is it not true, too, that they were among those upon whom the apostles laid hands and who received the gift of the Holy Spirit? When the Christian message went into Europe, women again were prominent in the record. The first European convert was a woman named Lydia, “a seller of purple of the city of Thyatira.” Because she is mentioned as head of her household she was probably a widow, and evidently she was a wealthy one. Shortly after her conversion another woman, a demon-possessed

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slave, also believed the message—an illustration of how the Gospel is able to reach all classes. It is not at all unlikely that among the women who gathered with Lydia at the *Proseuche* and who were converted in the early days of the mission in Philippi were Euodia and Syntyche. Lightfoot suggests that at the time of the writing of the Philippian letter they were deaconesses in that church (*Saint Paul's Epistle to the Philippians*, 1896, p. 55), while Harnack (*op. cit.*, II, p. 67) and Vincent (*Philippians*, 1897, p. 130) both suggest that two congregations met in their respective houses. Whatever was their position in the Philippian church, they held a place of honor and usefulness—perhaps even in evangelistic work—since they are said to have wrestled together with Paul in the Gospel.

Both in Thessalonica and Berea there were honorable women among those who believed. "Honorable women" likely means wives of leading citizens of the community who were probably reached with the Gospel simply because the social position of women was higher and more free in Macedonia than in most parts of the civilized world. In Athens one woman, Damaris, is mentioned among the few converts whom Paul had in that city. She was probably one of the *hetairai* since no Greek woman of respectable position would have been present in St. Paul's audience on Mars' hill.

It is, however, in the story of the work at Corinth that one of the most interesting women of the period is introduced. Priscilla is mentioned along with her husband six times in the New Testament, and in four of these instances her name stands first. Although there can be little doubt that she was a woman of culture and education, her precedence is due primarily to "her greater fervency of spirit or ability of character" (R. J. Knowling, *The Acts of the Apostles*, 1900, II, p. 384.) Her ability to instruct the cultured Greek Apollos is probably only one of the many ways in which she served the church. One would like very much to know exactly in what ways she ministered or was active in the church in her house, for she could hardly be excluded from the ranks of a teacher, though whether she exercised a public teaching ministry is an unanswerable question.

One of the most startling evidences of the prominence of women is found in the last chapter of the epistle to the Romans where eight women are named among the 26 persons specifically mentioned in that chapter. The question is, however, what kind of work did they do? Priscilla in verse three is called a helper, *sunergos*, of Paul. Probably the term is to be understood as signifying the help she gave the church by furnishing a meeting place for the local group and whatever private instruction she gave as in the case of Apollos. Admittedly it would be difficult to prove that the "helping" did not include public teaching and even

possibly missionary work. And yet, if this were the case one is surprised not to find mention of it elsewhere in the New Testament.

Mary, mentioned in verse six, evidently performed a personal ministry for Paul like that of the women who ministered to Christ during his life. The problem of verse seven is determining the correct gender of the name Junia which appears in the accusative form Iounian. It might be from Iounias (masculine) or from Iounia (feminine). Some are afraid to see this as a feminine form because that might mean that a woman was "of note among the apostles." However, the phrase "of note among the apostles," *episemoi en tois apostolois*, may mean, it is true, "distinguished as apostles" or, equally accurately, "well-known to the apostles." Thus before one could say that Junia was a female apostle he would have to prove a feminine nominative from the ambiguous accusative and establish that *episemoi* meant "of note" and not merely "well-known." Though Junia is undoubtedly a woman, she was not an apostle. One other woman stands out in this list, and she is the mother of Rufus mentioned in verse 13. Paul calls her "his mother," which probably means "that this matron—whatever she may have been—had at some time shown him motherly kindness, which he had requited with filial affection" (Alice Gardner, "St. Paul and Women," *The Ministry of Women*, SPCK, 1919, p. 43). The import of this passage is well stated by Knowling:

St. Paul has sometimes been accused of a want of due respect towards women. This last chapter of his Epistle to the Romans is sufficient in itself to refute such a charge. From the beginning to the end, the writer chooses with the most apt consideration the title and the merit which belongs to each member of the household of God, and recognizes the special work which a woman, and often only a woman, can do in the church (*The Testimony of St. Paul to Christ* [1905], p. 466).

Thus in the early propagation of the Christian message women played an important role. The number of times specific women are mentioned in the accounts of the founding of various churches is in itself a striking evidence of this fact.

But, it must be added, to say that women played a leading role is another matter. The Incarnation was in a man; the apostles were all men; the chief missionary activity was done by men; the writing of the New Testament was the work of men; and, in general, the leadership of the churches was entrusted to men. Nevertheless, a prominence and dignity which women did not have either in Judaism or in the heathen world was theirs in the early propagation and expansion of Christianity, the historical record of which would be immeasurably poorer without this prominence secondary though it was.

END

# The Ordination of Women

ELTON M. EENIGENBURG

Few questions in the church, in the last decade or so, have aroused more debate, concern, and disagreement than the ordination of women. Objections have generally come from some of the old Protestant churches in the Western world. At the same time, some of these churches have accepted the idea. Among the so-called "younger churches" in the Orient, for instance, there appears to be considerable freedom in ordaining women to church offices, and where this has been allowed considerable variance in practice has resulted. Churches have allowed women to serve in the posts of minister, elder, and deacon. Others have limited women to the offices of elder and deacon, or have admitted them to the diaconry only. Even where women have been permitted to become ministers, relatively few have taken the office. All denominations prefer the male minister.

## PULL AND TUG OF FEMINISM

It is quite understandable that this question of feminine ordination to church offices should have arisen in our modern era. Feminism, or the modern theory of "women's rights," has impressed us so thoroughly with what women have been able to accomplish, that one is likely to feel boorish if he obstructs the modern advance. In fact, one feels that there is a kind of inevitability about opening offices to women. One advocate of the plan stated that it will come into general practice "when the cultural pattern of the day has removed the bias which is present." In other words, the difficulty women had being accepted into the professions once reserved for men will have to be experienced again in reference to the eldership and the ministry.

In all this debate, however, few people have inquired whether feminine elders and ministers would not be something different from feminine doctors and lawyers. The assumption is that if women have achieved success and status in secular professions, why should they not have the same opportunities in the

church? There is a curious reasoning process here that involves two fundamental fallacies: first, that everything included in the modern feminist movement is unquestionably good ("Give the little woman credit for anything she can get, man"), and second, that our modern day demands that we think like modern men.

The first supposition may be questioned on the ground that some women may be occupying positions today which ought to be held by men, and that they are in those spots only because men have not been available. The second fallacy rests on the idea that what is "up-to-date" is necessarily an improvement over what has previously stood as truth. Nondiscernment in this respect has tended to favor secularistic thinking above "biblical reasoning," the kind of reasoning that is oriented in divine order and revelation.

There is general agreement that churches ought to be governed in thought and practice by the teaching of the Word of God. This means that there must be no easy capitulation to modern ways of thinking simply because they are modern. Rather, we should endeavor to determine God's will and way. With respect to the question, therefore, let us search the Scriptures to see whether God has revealed his mind on the matter.

Is there any revelation that will help in determining whether we shall ordain women to the offices of the church? Both sides agree that there is, but there is disagreement as to interpretation. Care must be given to examining relevant passages and allowing Scripture to speak for itself. A biased attitude against women could cause an interpreter to conclude that women ought not be ordained, just as a feminist enthusiast could assume an opposite conclusion.

## DIFFICULTY OF INTERPRETATION

It is important for us to recognize that Scripture deals with both permanent and temporary matters, and that our most difficult task is discerning which is which. The commandment "Thou shalt not steal" is looked upon by everyone as permanent; yet there has been considerable disagreement over whether the Sabbath commandment is permanent (as prescribed, for example, in Exodus), or whether it is temporary with some aspect of permanence. Features of New Testa-

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ment Church practice, like foot washing and the bestowal of the holy kiss, are recognized by the greater part of the Church today as ordinances no longer obligatory. Sometimes the temporary and the positive are intertwined with one another in the same Scripture passage as in I Corinthians 11:1-16 where the ordination of women to church offices is not actually discussed (nor is it discussed anywhere else in the New Testament), but rather the proper behavior of Christian women in public gatherings.

### THE PERMANENT ELEMENT

The permanent element, of course, is the "natural subordination of woman to man," to which should be added "in the divine order of creation." This is set out in the third verse of the chapter as follows: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." God was the "head" (sign of authority) of Christ, for Christ had subjected himself to the Father in order to achieve our redemption. Jesus says in John 5:30: "I can of mine own self do nothing. As I hear, I judge . . . because I seek not mine own will, but the will of the Father which hath sent me." The Son was not inferior to the Father, but for the sake and requirements of our redemption, he made himself subordinate (cf. Phil. 2:5-11).

Hence, Christ is called the "head of man," whether every man accepts this headship or not. Ultimately, "every knee" shall bow before him, and "every tongue" shall confess that Jesus Christ is Lord (Phil. 2:10, 11).

By the same token man is considered the "head" of the woman. The woman, of course, has Christ as her spiritual head. Paul in his letter is affirming the double authority that rests over her.

Many people have held that the Apostle is speaking in I Corinthians 11:3 not of the original created order, but the order of redemption—God's "scheme of things" after man had fallen into sin. This interpretation may be granted if we consider that after sin had become a reality God declared to woman, "thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). It is odd that proponents of the ordination of women have used this fact to argue that the case would be otherwise in an *ideal* situation. They also cite Galatians 3:28 ("there is neither male nor female, for ye are all one in Christ Jesus") to assert that with Christians subordination of women to men no longer holds.

Paul in writing to the Galatians refers to our position in the spiritual kingdom of Christ; and with regard to our redemption in that respect, he states that God makes no distinction between the sexes. In the created, natural order, however, the principle of subjection is permanent, even with Christians. It belongs also to creation itself. "For the man is not of the woman; but

the woman for the man" (I Cor. 11:8,9). The basis for this statement is that the man "is the image and glory of God, but the woman is the glory of the man" (v. 7). The woman has also the image of God (Gen. 1:27), but having been made from man, hers is an "intermediate" one. She was created to be man's "help meet"; "bone of his bone, flesh of his flesh."

### TEMPORARY FEATURES

Set in the midst of these permanent principles in Paul's argument are certain temporary features. In the passage of I Corinthians 11, we note a reference to the wearing of the veil or headcloth by women in public gatherings. This was proper custom for that time. Women of honor were always to appear with their heads covered, for this signified that their proper sphere was in the home, and that they were under the authority of the man (whose proper sphere was in public life). Women today show their natural subjection to men in other ways.

In I Timothy 2:11-13 and I Corinthians 14:34 we note that women were enjoined to keep silence in the churches. Apparently some women at the time had been abusing their privileges in Christ and were making it appear as though the principle of subordination no longer existed. The principle could only be protected when women observed the rule that held within the general cultural situation.

It must be emphasized that the Bible does not teach a doctrine that men are by nature superior to women, any more than God the Father was superior to God the Son. Yet as the Son became subordinate to the Father in order to secure our redemption, so in the created order the woman is intended to be functionally subordinate to man. Only sin can turn a natural subordination into a subjugation on the part of man over woman. It is in the Church of Jesus Christ then that we expect to find the best expression of God's order of human relationships. Where the gracious influences of the Gospel have not been laid, we often find women the mere property of man and, too often, regarded as of little value.

Perhaps we might conclude by saying that those who are subordinate must not attempt to bear rule or authority over people whom God has placed in authority (Heb. 13:7, 17; Acts 20:28; I Pet. 5:2; I Tim. 3:5; 5:17). A woman who by divine ordinance is subject to her husband in the home can hardly bear rule over him in the house of God. She may, however, exercise authority over those who are subordinate to her, such as children or in official capacity other women. The principle of subjection is with us on every hand: wife to husband, children to parents, citizens to the state, and congregations to elders or bishops. This is not our arrangement, but God's.

END



# Whither American Presbyterians?

STEWART M. ROBINSON

Presbyterians are born to trouble as the sparks fly upward. They spring from Scotland. The Reformed Churches of Continental origin are both in polity and theology sisters of the Presbyterians, being all of the Calvinistic heritage. This is an influence in other communions also, such as the Congregationalists, Baptists, and Episcopalians who do not immediately reveal their kinship with Presbyterians. But Presbyterians came to this country from Scotland, or from Scotland by way of North Ireland.

Born in Scotland in the mid-sixteenth century, Presbyterians lived through the days of their youth under a lowering sky. They wrested their liberty from unwilling hands and often learned the ways of their tormenters. They were called Presbyterians because they erected the presbytery into something as concrete as the episcopacy or the papacy. Edward Hyde called it "their idol." When they secured the "due right of presbyteries," to use Rutherford's famous phrase, they felt constrained to put it where the rival had been. So came the National Covenant and the Solemn League and Covenant, the "Crown Rights of Christ," and the blue banners on the "high places of the field." Twenty thousand men stood up under Leslie against the coming of Charles I in 1639, probably the largest army ever mobilized under the name.

Subsequent years saw the reckless effort to make England Presbyterian, the inveterate hatred of Cromwell, the retaliation of the Restoration, and the heroes of the "moss-hags." Emigration by individuals and congregations, from crofts and towns across the sea to the colonies, had been going on during this time and continued after the Republic was organized. Successive crises produced characteristic "testimonies." Groups coming to America were Reformed Presbyterians (Covenanters), Associate Presbyterians, Original Secession Presbyterians, and so on. American Presbyterianism in its first presbytery stemmed almost ex-

clusively from Scotland and North Ireland. But as might be supposed there arose opposition to this. A year ago in the formation of the United Presbyterian Church of the U.S.A. several lines were drawn together. The old United Presbyterian Church was a mingling of the Associate and Associate Reformed groups. This new body is the largest Presbyterian communion in the world. But today the most "Presbyterian" city is not Geneva, nor Edinburgh, nor Philadelphia nor Pittsburgh, but Seoul, Korea.

The pressures of its history suggest a prognosis of its future. The boy is father to the man. Several tendencies may be noted by way of clinical observation. Presbyterians have a will to rule not only themselves but the society where they dwell. They were adherents of Charles I and Charles II, we will remember, but asked them to sign the Solemn League and Covenant just to keep the record clear. One small communion of Presbyterians in this country has always had difficulty in voting because the United States Constitution nowhere formally declares the nation's belief in God. That is the old spirit to the life. Much ink has been used to father the constitutional foundations of our nation upon Presbyterians. One has to say with the Scots 'not proven,' but it is hard to deny the personal pre-eminence which the Reverend Dr. John Witherspoon afforded through his teachings of Princeton youth just before the Revolution, in his "Address to the Natives of Scotland residing in America" on the brink of the Revolution, and by his participation in the Continental Congress for many years during the Revolution. Presbyterians fell apart in 1861 because the Gardner Spring Resolutions sought to line up the church behind Lincoln at a moment (May 1861) when it was least opportune. It was an attempt which produced the characteristic Presbyterian reaction—namely, division. Possibly Presbyterians will never learn to stay out of politics, and so we may suppose they will continue to travel stormy seas.

Another trait of Presbyterianism has been the tension between order and enthusiasm, old and new. Gilbert Tennent preached at West Nottingham, Pennsylvania, more than two centuries ago on "The Danger of an Unconverted Ministry." The upshot of it was

The United Presbyterian Church in the U.S.A. holds its 171st General Assembly in Indianapolis from May 20-27. An elder statesman among American Presbyterians, Dr. Stewart M. Robinson appraises Presbyterian trends at the request of CHRISTIANITY TODAY. Dr. Robinson served for many years as the distinguished editor of *The Presbyterian*.

Princeton University, but also a moderation of expression by Tennent in later years. That tension has been felt on both sides in many sharp cleavages. This will presumably continue. It is written into the Presbyterian system: "truth is in order to goodness."

A generation ago a prominent leader introduced his sermon with a Scripture text which runs: "Neither doth he himself receive the brethren, and forbiddeth them that would and casteth them out of the church" (III John 10). Either side in any age might use those words, for, as Lincoln said of his time, "both pray to the same God." Intolerance, then proscription and finally expulsion, too often mark the course of the contest between order and enthusiasm. Here the safety factor lies in the inertia of confidence, the feeling of the man who didn't reach out to touch the Ark of God when the oxen rocked it over a turf.

A third trait of Presbyterianism, though not exclusive to Presbyterians, is the conviction of the importance, yea, necessity of an educated ministry. The Scotch "dominie" was a teacher. The ministerial office was twofold (often in two individuals)—the preacher and the teacher. So much depends on the teaching a man has had. I am astonished at the generally conservative cast of mind my college classmates had in subjects economic, political, and sociological. But we had that kind of teachers. It is not surprising, therefore, that in the American Revolution 28 per cent of the ministerial alumni of Princeton became army chaplains to the 15 per cent from Yale and the 9 per cent from Harvard that became chaplains. Of that 28 per cent, a third of the men went through college under Witherspoon's presidency. Was it Mark Hopkins who said, "a university is a teacher on one end of a log and a learner on the other end"? That was true at the Log College and is still true in the greatest university in the land. Mr. Adlai Stevenson, speaking before a gathering of educators in Detroit, was recently quoted to this effect (freely rendered): "The trouble is that we are stressing teaching methods rather than teaching content. We tell teachers how to teach, but give them too little to teach. They often have a poverty of content with a wealth of 'know-how.' The educational field among Presbyterians has become a principal cause for concern among many thoughtful people. As the twig is bent so will the tree grow. Because of the law of growth and the fact that seed must be planted long before harvest is gathered, it behooves us seriously to deal with this matter. Current communism is the fruitage of 40 years wholesale indoctrination, now meeting a diluted rewriting in the basic texts of freedom's philosophy in almost every field of the social sciences, and in theology, the queen of the sciences.

Presbyterians have a quality of wit and a canniness of spirit based, I believe on a strong confidence in the

sovereignty of God which marks true Christians generally. Witherspoon attributed some degree of his hope for the American cause to the fact that he had been present at the Battle of Falkirk in 1746 and had seen English troops beaten into a retreat. The memory lingered. The mounting threat of Red Coats did not terrorize the man who had seen them defeated.

Presbyterians today must revive their spirit and refuse to be collaborationists. A friend of mine was sent into North Africa before the landing at Casablanca to discover the real complexion of the local leaders. The facts revealed and the weight of friendly forces in the area laid the ground for the manner of the attack which mitigated losses, both of life and ultimate success, that would otherwise have been suffered. The burning bush not consumed has been a favorite figure with Presbyterians for many generations. I have a copy of *Lex Rex* written by Samuel Rutherford and published in London in 1644. At one time this book was suppressed by Royal Authority and burnt by the common hangman at the cross in Edinburgh and St. Andrew's. But it was not extinguished. It is an admirable exposition of "The Law and the Prince." Forty-four provocative questions are cited with answers. We are told, for example, that "The People being the Fountain of the King, [executive authority] must rather be the fountain of the Lawes. . . . The King is the only Supreme in the power ministeriall of executing lawes; but this is derived power, so as no man is above him; but in the fountaine-power of Royaltie, the States are above him . . . the People have transferred their power to the King . . . The King as King inspired by law is a fundamentall, and his power is not to be stirred, but as a man wasting his people, he is a destruction to the house, and community, and not a fundamentall in that notion . . . a power is laid on Tyranny by the joint powers of many . . ."

Here we have the doctrine of balanced powers which is Newtonian in physics, Lockian in civil polity, and Calvinistic in constitutional Presbyterianism. Presbyterians may rejoice in their part in our national heritage. They have the apparatus for a sound biblical organic life as a communion in the holy catholic Church. But there must be living tissue in every limb. From Session to Assembly and particularly in the agencies stemming from the various levels of ecclesiastical judicatories, there has been a marked disposition on the part of many duly elected members to fail to function in their assigned vocations. The result has been that bureaucracies have sprung up in the church as well as in government, business, and labor groups, to the great injury of the bodies they are presumed to serve. Our endless task then is to revive the vigor of the whole body and win back the ground lost to servants of servants. "The price of liberty is eternal vigilance." END

## A LAYMAN and his Faith

### ANCHORED . . . OR ADRIFT

IT IS OBVIOUS that there must be some foundation on which the Christian faith rests, and that a knowledge of this basis is of greatest importance to man.

The Bible has held this unique place in the Christian religion, and because of its centrality there has been an unending debate as to what the Christian's attitude should be to it.

¶ Anyone who has recently studied in a college, university, or seminary knows something of the relevancy of this question. In some quarters the Bible is considered merely a human document. Elsewhere it is accorded a higher status but accepted with reservations because, it is assumed, the human element in the agents who wrote and compiled the writings was susceptible to error, even willful distortion. With others the Bible is truly the written Word of God in its entirety.

How shall a young Christian reconcile these differences in his own mind? Can they be reconciled?

We all know that there are many Christians, ordained and otherwise, who have no power from God nor convincing message to man.

There are many reasons for this lack of spiritual power, and one cause is the failure of Christians to believe God's Word as the Sword of the Spirit.

Too often we have confused the power of organizational ability, eloquence, scholarship, an attractive personality, technical know-how, and many other desirable qualities and accomplishments with the presence and power of the Holy Spirit.

It is our observation that there is a definite relationship between what a man believes about the Bible and the spiritual effectiveness of his work for God. And something vital is missing when the Holy Spirit has, in men's minds, been denied his rightful authorship of the Word.

¶ Here is the problem: Is the Bible the Word of God or does it merely *contain* the Word of God. Is the Bible completely reliable and authoritative, or must it be read and accepted with reservations?

To a layman the answer is so simple one wonders why people become confused. If the Bible only *contains* God's revelation, mixed with inaccuracies, predated history palmed off as prophecies, and thought forms which really mean just the opposite of what they affirm,

then who is to determine what is true from what is false? Is that to be left to the scholars? And must we accept their conclusions?

If we are, then we certainly are reduced to an amazing situation. No longer are we to accept the Word of God for what it claims to be, God's holy and inspired revelation, but we are forced to turn to men for comfort and instruction—men who constantly disagree with one another as to facts and meanings, and whose conclusions and affirmations of yesterday are discarded for new ones today.

Or, we may decide that we will read the Bible, accepting that which seems reasonable to us, and reject the rest.

In either case we find ourselves adrift, subject to the changing whims of human thought, rather than anchored in the assurance that God has given us a fully inspired and authoritative revelation of himself and his dealings with us.

¶ Are we anchored, or are we adrift?—that is the question.

We shall surely never be able to explain everything that we find in the Bible. And at times certain minor parts will seem confusing to us or less relevant to our particular situation than others.

All of the Bible, however, is true. But is it reasonable to think that God, in giving us a revelation of himself, should have made all parts of his Word equally clear to our finite minds? For his divine purposes and for our own good, he has many truths for us which we, through the aid of the Holy Spirit, must *search* the Scriptures for meaning.

Again, is it reasonable that God would have given us a Book with errors, frauds, and ignorant or spurious prophecies, intermixed with divine truth? All through his earthly ministry, Jesus made constant reference to the Old Testament, affirming both its trustworthiness and its authority.

We need not decry a reverent and critical study of the Bible, however. Such research and study is both desirable and necessary. But, it is incumbent upon every Christian that he distinguish between rationalistic and destructive criticism and that which is honest, reverent, and factual.

¶ In this matter we are confronted with a question of attitude. Many years ago the writer was doing a year's study in

advanced surgical procedures. We began with a complete dissection of a cadaver in the dissecting hall. Later we worked in operating rooms of various hospitals.

There was a tremendous difference in our attitude toward the cadaver in the dissecting hall and the living patients in the operating rooms. In the dissecting hall most of the precautions were taken to protect our own hands. In the operating room our concern was the patient—the living person.

In our study of the Bible we may take a critical attitude, standing in judgment on the Book, or we may let the Book stand in judgment upon us. The difference in attitude is a great one.

This is not to assert a theory that only certain words can be inspired and any deviation from these words and phrases is a deviation from faith in the fully-inspired Scriptures.

This is to declare the doctrine of full, or plenary inspiration of the Scriptures. It is interesting that those who most vehemently inveigh against "verbal" inspiration are not primarily concerned with words but with the doctrines conveyed.

¶ Why are the Scriptures the subject of such repeated attacks? Is it not because Satan hates and fears the Bible more than anything else? "Yea, hath God said?" is still his favorite question today. Satan has never been able to stand up against the Bible because it is a divinely-forged weapon for all believers. Paul tells us that the Word of God is the "Sword of the Spirit." It is the only weapon of offense described with the arsenal for defense.

Many young people today are finding themselves in a quandary. Anxious to believe the Bible and have an anchor for their faith, they are being told that Scripture is "scientifically inaccurate," "historically muddled," "often sub-Christian in concept," or "full of palpable errors."

And many of them fear that if they accept the Bible as it stands, it would be intellectual suicide. Such is not the case, however. If one starts with the premise that God has given a faulty and impaired revelation and that the "chaff" must be separated from the "wheat" before one can find the truth, he is adrift already as to what he can know to be the truth.

What effect does reliance on man and his interpretations or denials have? It is like a ship cutting loose the anchor and drifting to and fro.

It is at this point that we must face the issue. It is here that we must determine whether our faith shall be anchored or whether it shall be adrift on the sea of human speculation. L. NELSON BELL



# CHRISTIANITY AND OUR FREEDOMS

CHRISTIANITY TODAY promotes the meeting of contemporary life with the eternal Christ.

Each fortnight the magazine's message is centered in the great doctrines and precepts of the Bible. Its forty pages are devoted to biblical theology . . . biblical ethics . . . biblical evangelism . . . biblical studies. Its witness is dedicated unreservedly to Jesus Christ as the incarnate, crucified, risen, ascended and exalted Redeemer, the world's only Saviour and Lord.

For this very reason CHRISTIANITY TODAY touches all the major areas of modern life. The timeless truths of revealed religion hold vital relevance for the swift-moving scenes of our fast-ebbing century.

The great struggle between law and injustice, bondage and liberty, war and peace tenses these taut times. God's sovereignty and man's spirituality are neglected priorities of our era. What message is more vital, more urgent, than the revelation of redemption and life in the midst of modern sin and death?

Freedom is a basic concern of our century. Freedom comes from above, not from below; God is its living source. "So if the Son makes you free, you will be free indeed" (John 8:36, RSV). And freedom is one—not many. The splintering of freedom into many fragments—religious, political, economic—is the first blurring of Jesus Christ as Lord of life. All human liberties depend in a crucial way upon the fate of revealed religion in this generation.

If Jesus Christ is Lord, religious freedom is a divine imperative: man dare not be compelled to worship false gods, and must be free to worship his true God. If Jesus Christ is Lord, political freedom is a divine imperative: state absolutism (or totalitarian government) is condemned, and every state is properly limited in its powers. If Jesus Christ is Lord, economic freedom is a divine imperative: no welfare state (the half-way house to socialism) is to restrict man's responsible stewardship of his talent in the earning of his bread, nor to preclude his good and wise use of his own wealth as a spiritual trust.

The loss of man's freedoms, the rise of the all-powerful modern state, the neglect of the Living God—these developments stand intrinsically connected. The totalitarian state is neither conducive to Christianity nor tolerant of it. Communism perpetuates its doctrine of state absolutism by its assault on supernaturalism and by tolerating the Christian religion only in an attenuated form. As trust in God wanes, men more and

more approve the state's power of compulsion to provide guarantees of human well-being in the absence of spiritual means. But dependence upon state paternalism dissolves voluntarism and freedom and invariably leads to the exploitation of the many by the few.

Freedom endures only in a nation whose citizens live by the rule of truth, justice, charity and generosity. Wherever untruth, injustice, enmity and greed prevail, the strong exploit the weak, might displaces right, and social order sooner or later gives way to anarchy. Without the constraints of divine moral law, human life becomes corrupt and human government becomes unjust. The virtues of truth and justice and love of neighbor are the virtues of revealed religion. Where the virtues that spring from redemptive religion are long neglected, freedom itself is soon dissolved. The rule of God in the lives of men remains the only enduring alternative to the reign of tyrants. END

## LUTHERANS AND JEWISH EVANGELISM

The Jew is unique. The long sweep of history affirms this. He now tends to be a displaced person in a new sense. Some ecumenical leaders seem uncertain whether to evangelize him or welcome him as a fellow believer. Some denominational programs tend to reflect this mood, and independent groups have assumed a large part of the work of Jewish evangelism by default.

In contrast to this development is the vigorous literature distributed by the Department for the Christian Approach to the Jewish People of the National Lutheran Council.

The Apostle Paul's declaration that the Gospel is "to the Jew first" is emphasized along with a denial of the common idea that the Jews already possess "a good enough religion." Also stressed is the challenge implicit in the fact that half the world's Jews live in America. To preach the Gospel to others and neglect the Jew is "to discriminate against him."

Appreciation is expressed for the historic role of the Jews as a divinely appointed channel for the Word Incarnate and Written. Modern Jewish viewpoints are delineated in order to effect a more sympathetic Christian witness. For example, if baptism and the crucifix are repugnant to the Jew, it must be remembered that during periods of persecution, "hundreds of thousands of Jews were given the choice between baptism and death" and that the crucifix was "worn or

carried by their persecutors." Again, the Christian minister's sermon must convict of sin. "Judaism does little of that, but tends rather to strengthen a man in his self-confidence."

Would that every denomination shared the Lutheran refusal to abandon the Jew to his vain reach for God apart from Christ—condemn him to seeing Christ as a false Messiah or, at best, a stranger. END

### REVOLUTIONARY DEVELOPMENTS ON "THE ROOF OF THE WORLD"

All Southeast Asia is deeply concerned about developments in the crisis precipitated by Red China's invasion of Tibet.

When Communist authorities reached an agreement with the theocracy in Lhasa incorporating Tibet in the Red China orbit, certain limits were placed on "foreign" aggression. These restrictions have now been ruthlessly repudiated resulting in revolution against Red authority inside Tibet and widespread fear among Bandung nations that Mao's promises are worthless.

Since the Tibetan issue has strongly religious implications it is possible that a reviving Buddhism in the Far East may now realize the threat of atheistic communism and stir the Orient to organized resistance.

The death of reactionary Llama Buddhism in Tibet might be a blessing under other circumstances. It has kept a nation under vile superstition and spiritual slavery and denied freedom and progress to its people. But the system which would replace it is far worse. If it succeeds all Asia is doomed.

### THE CHURCH'S DUAL LOSS: GREAT PREACHING AND HEARING

Some weeks ago we had the privilege of hearing Dr. William Fitch, gifted minister of Knox Presbyterian Church, Toronto. Dr. Fitch (softening the oft-voiced complaint about "the disappearance of great preachers" to a "lack of great preaching") ventured to say something also about a change that has come over the pew. If preaching today is different from that of yore, perhaps the art of responsive listening has deteriorated as well. We quote some aptly phrased words.

You will hear on many sides today people lamenting the lack of great preaching. The days of great preachers are gone, they say. And no doubt what they say is true. Perhaps there are reasons for this state of affairs. For one thing, the very lack of great preaching could be a judgment on the church for preacher idolatry. It is not difficult to find instances where congregations have worshiped the creature—even though he was a preacher—more than they have worshiped their Creator. But probably there is a deeper reason for this alleged lack of great preaching. It could be a judgment of God on the refusal of men to listen when he speaks. There

were days in the Bible when there was a famine of the Word. And it came because the people refused to hearken to the preacher God had sent. There is therefore a very vital connection betwixt hearing and preaching. One of my teachers in seminary, Professor A. J. Gossip, would occasionally quote with relish the words of R. W. Dale, the great Congregational leader in England. Dale was discussing with a friend the work of the church a generation before when the other said: "There were great preachers then, Dr. Dale." "There were," answered Dale, "and there were great hearers too." It is good for us to say with the Psalmist: "Cause me to know the way wherein I should walk for I lift up my soul unto Thee." But it is of the first importance that we also learn with David to say: "Cause me to *hear* Thy loving-kindness in the morning, for in Thee do I trust." END

### THE NIZAM OF HYDERABAD: PATERNITY AND PARSIMONY

A man said to have everything is the Nizam of Hyderabad. He has ruled a state almost the size of Great Britain with a population of more than 18 million. Competent guesses have pegged the value of his jewelry collection at no less than \$2 billion. A devout Moslem, his legal wives have numbered four, but 42 other companions rounded out the harem. He has had 50 children.

But he has also been called the Miser of Hyderabad. His palace has been described as shabby; he drives old cars. He has been said to save laundry bills by using one old white suit so constantly that he waits in his bath while it is being washed or patched.

One of his daughters recently married. The wedding was not up to the lavish standard one might expect of an Oriental potentate, but the Nizam did celebrate with a monthly grant of \$21 to a couple of local orphanages. Years ago, another daughter's wedding had been canceled on the prediction of a holy man that her father would not long survive her marriage.

This picture should constitute a good object lesson for the materialist. Apparently the "everything" possessed by the Nizam includes some undesirable things and omits some great treasures.

Our Lord warned long ago that "a man's life consisteth not in the abundance of the things that he possesseth." Christian missionaries in Hyderabad and elsewhere know that such things can be lost by a slight twitch in the course of history, and that true riches are constituted in what a man *is*—not what he *has*. This wealth endures through eternity.

A Christian is what he is because of Christ. And because of Christ, "all things" are his, whether "things present, or things to come," and he is Christ's, and Christ is God's. END



# Bible Book of the Month

## THE SONG OF SONGS

"ALMOST ANYTHING can be read into any book if you are determined enough," C. S. Lewis recently observed. Commenting on interpretations suggested for his own fantastic fiction he added: "Some of the allegories thus imposed on my books have been so ingenious and interesting that I often wish I had thought of them myself" (*Reflections on the Psalms*, 1958, p. 99).

If you cock your ear just right perhaps you will detect afar off a chuckle and the "Amen" of the author of the Song of Songs. He has had his troubles with the interpreters too. In fact, "there is no book of the Old Testament which has found greater variety of interpretation than the Song of Songs" (H. H. Rowley's opening remark in his helpful chapter, "The Interpretation of the Song of Songs," *The Servant of the Lord*, 1952, pp. 189-234). What seems at first bewildering but after a while amusing too is that most of these utterly contradictory interpretations come with a manufacturer's guarantee that each claims to be the one and only understanding of the book which the totally unbiased reader can reach! Naturally the interpretation offered in this article does not lack such an endorsement—except that one enlightened prejudice is admittedly presupposed, the prejudice of recognizing that the Song of Songs is an inspired revelation of the God of truth. But then a prejudice one way or the other on that subject is unavoidable.

### THE LITERARY GENRE

The particular literary form an author selects as the vehicle of his message can be the most important single clue to his true intent.

1. *Love Song*: It is being more and more recognized as archaeological discovery enlarges our library of ancient literature that the biblical Song was not a novel literary phenomenon in the world in which it appeared. In its general framework and in numerous individual motifs and metaphors it is seen to be stylistically similar to what is found in ancient love lyrics. An Egyptian love poem, found on one of the Chester Beatty papyri dating about 1100 B.C., consists of seven cantos in dialogue form with the lovers addressing each other as "brother" and "sister" (For a partial translation see J. B. Pritchard, *Ancient Near*

*Eastern Texts*, 1950, pp. 468, 469). There are enough parallels to Canticles in structure, situation, and imagery in such love songs of the New Empire in Egypt to convince W. F. Albright that they "demonstrate the Egyptian origin of the framework of Canticles" (*Archaeology and the Religion of Israel*, 1942, p. 21). Other scholars are more impressed with parallels to the Song found elsewhere in Near Eastern or in primitive love poetry.

One variety of love song is the epithalamium or wedding song. From the time of Origen many have held that Canticles was composed for the occasion of Solomon's wedding to Pharaoh's daughter (I Kings 3:1) and from the end of the seventeenth century expositors have tried to explain the character of the Song in terms of customs followed at ancient Jewish marriage festivals. In 1873 J. Wetzstein published his study of the marriage-week customs of modern Syrian peasants, and directed attention to the facts that bridegroom and bride played the roles of "king" and "queen," a mock throne being set up on the threshing floor; that poems of praise (*wasf*) were sung extolling their physical beauty; and that on occasion the bride performed a sword dance. The obvious comparisons were then drawn with Canticles where the hero is several times called "king," the lovers repeatedly sing the praises of each other's charms, and the Shulammitte maiden performs a dance (7:1 ff.). Efforts were made too to demonstrate that the Song was composed of seven parts, one for each day of the wedding week, but with little success.

Critics of the epithalamium view have questioned both the existence of such a "king's week" among the Arabs in Palestine and the reliability of modern Syrian practices as a guide to Judean wedding customs of the first millennium B.C.

They also argue that some of the poetry in Canticles is clearly prenuptial and that even the *wasf* type of song was not confined to wedding festivals. Furthermore there is an obvious reason for calling the hero "king" (1:4, 12; 7:5) if he is "king Solomon" (3:9, 11) and his beloved, it must be noted, is never designated "queen." Certainly she is not a princess from Pharaoh's court but a maiden from the village of Shunem.

R. Gordis in his excellent study, *The*

*Song of Songs* (1954), seeks to meet some of these criticisms of the relevance of the "king's week" (p. 17); but he too joins the majority of those who regard Canticles as love poetry in concluding that it was not composed for a wedding but is an anthology of various types of love songs—"songs of love's yearnings and its consummation, of coquetry and passion, of separation and union, of courtship and marriage" (p. 18).

2. *Drama*: In the eighteenth and especially the nineteenth centuries the view was developed and popularized that Canticles was dramatic in structure. The beginnings of this view were much earlier. Origen, for example, considered it "a nuptial poem composed in dramatic form" and Milton called it a "divine pastoral drama." Extremists treated the Song as a theatrical piece actually intended for the stage. In this they succeeded more in displaying a flair for creating musical comedies than in manifesting a gift for exegeting ancient texts. But nineteenth century exegetes of the calibre of Franz Delitzsch, H. Ewald, and S. R. Driver also championed the dramatic view of the Song and this approach continues to enjoy some support in our century.

The dramatists are divided over the question of whether the Shulammitte's true love is Solomon or a rustic lover to whom she remains faithful in a triumph of pure love over the seductions of Solomon's royal court. The second plot obviously has greater dramatic tension and that perhaps is why it is the more popular; but it has little else to commend it.

Critics of the dramatic view correctly observe that full-fledged drama was unknown among the Hebrews or the Semites in general; some of them also protest, but incorrectly, that the Song cannot be a drama because it is not a literary unity. The real question vis-a-vis sober proponents of the dramatic view is whether Canticles traces the love of Solomon and the Shulammitte through a temporal sequence of scenes from courtship to their wedding and marriage life.

Expounding the thesis that such a sequence does emerge in the Song, Delitzsch locates the wedding in the third of six acts. The successive acts end at 2:7; 3:5; 5:1; 6:9; 8:4; and 8:14. Each act is divided into two scenes, the first scenes ending at 1:8; 2:17; 3:11; 6:3; 7:6; and 8:7. Hand in hand with the temporal sequence Delitzsch traces a thematic movement: "Solomon appears here in loving fellowship with a woman such as he had not found among a thousand (Eccles. 7:28); and although in social rank far beneath him, he raises



her to an equality with himself. . . . We cannot understand the Song of Songs unless we perceive that it presents before us not only Shulamith's external attractions, but also all the virtues which make her the ideal of all that is gentlest and noblest in woman. . . . Solomon raises this child to the rank of queen, and becomes beside this queen as a child. The simple one teaches the wise man simplicity. . . . [he] wanders gladly over mountain and meadow if he has only her" (*Commentary on The Song of Songs*, Keil and Delitzsch series, 1950 ed., p. 5).

Though not persuaded by A. Bentzen's contention that the many possibilities advanced to explain the book as a drama prove its impossibility (*Introduction to the Old Testament*, II, 1949, p. 181), the present writer is not convinced that the scenic-chronological structure has been satisfactorily demonstrated. The criticism that the dramatic view is almost as guilty of eisegesis as the allegorical view goes much too far; but it does seem to contain an element of truth.

It is a virtue of the dramatic view that it recognizes the unity of the Song. That unity, however, is unfolded in cyclical rather than chronological fashion. The divisions suggested by Delitzsch for his six acts mark the bounds of these cycles; observe, for example, the recurring opening and closing refrains of these divisions. Within each of these cycles the dominant love motif is that of longing and fulfillment. Each cycle closes with the satisfaction or consummation of love. Even though the Song is not structurally a drama, this recapitulated theme of seeking and finding does impart to it a certain dramatic quality.

3. *Cultic Liturgy*: In the present century the theory has appeared that Canticles is a liturgy belonging to the widespread Near Eastern cult of the dying and reviving god. This is part of the current fad of discovering cultic vestiges everywhere in the Old Testament. The interpretation rests primarily on alleged terminological similarities to the Song in extant texts of the fertility cult and on corresponding ritual themes in the cult, such as the goddess' search for and finding of the slain god and the sacred marriage. Proponents disagree as to the extent, if at all, that the original pagan liturgy was camouflaged to make it acceptable in the cult of Yahweh.

The Old Testament indicates that apostate Israelites, whoring after pagan deities, engaged in the rites of the Tammuz cult. But those who share the prejudice concerning the Song acknowledged earlier cannot entertain it as a serious

possibility that the covenant God adopted as a legitimate element in the worship of his name a liturgy from such an idolatrous source with all its sexual associations. Suffice it then that the great majority of all scholars is unconvinced by the liturgy theory and that it has been effectively criticized by Eissfeldt, Rowley, and others. Bentzen suggests that the ancestry of love songs as a literary form may in part be found in the ritual of the *hieros gamos*, just as T. Gaster traces the drama through the medium of myth to cultic ritual. If so, the liturgy theory contributes something to the history of the literary genre represented by our Song, but it still contributes nothing as an interpretation of the Song itself.

#### ALLEGORICAL OR NATURAL

Beyond the question of the literary genre of Canticles, but certainly not divorced from it, lies another issue which concerns our understanding of the book as a whole: To allegorize or not to allegorize?

1. *Allegorical*: That the Song deals primarily with human love, the mutual love of a man and a maid, is the least that must be deduced from the facts that it is cast in the mold of ancient human love poetry and confronts us with the human figures of Solomon and the Shulamite as the lover and the beloved. But is there warrant for seeking a second message hidden in the Song, one concerned with the mutual love of God and his people?

As is well known the allegorical approach is ancient. Mishnah, Talmud, and Targum treated the Song as an allegory of Yahweh's dealings with Israel. From Judaism the allegorization of the Song passed over into Christianity, the Church as bride of Christ replacing Israel as the beloved. The later popularity of the allegorical method is reflected in the chapter headings assigned to Canticles in the Authorized Version.

The allegorists are not, of course, agreed on particulars. Some, for example, interpret Solomon's beloved not as the Church but as Wisdom; others, as his kingdom of loyal subjects. Indeed, there is no limit to the plausible possibilities. And there is the rub! Anyone with a knack for autosuggestion can readily convince himself that his latest flight of fancy is the true decipherment of the Song's esoteric sense.

Is there, however, amid all the allegorical abuse a proper, verifiable, allegorical use of the Song? The most cogent argument for allegorizing Canticles is the alleged analogy of Psalm 45. This Psalm is an extended metaphor picturing Mes-

siah and his bride, the Church, under the imagery of an ancient royal wedding such as the Psalmist might have witnessed in the court of one of David's successors.

There are, however, decisive differences between Canticles and Psalm 45. The Song speaks about king Solomon and a particular woman from Shunem. The Psalm describes directly a divine king in language which would be utterly extravagant if intended for any merely human king of Israel. Nothing in the historical narratives of the Old Testament supports the idea that the flamboyantly flattering oriental court style was adopted in Israel. Psalm 45, therefore, does not provide an analogy for a royal epithalamium with a double meaning. It is moreover most important to observe that in Psalm 45 and in every other biblical passage where the figure of marriage is used to depict the covenantal relationship of God and men the context leaves no doubt that such is the meaning. But there is not even the slightest hint anywhere in Canticles that it was intended as an allegory of things divine. Finally, the Song differs from Psalm 45 and all other alleged biblical parallels in that the Song abounds in detailed praises of the two lovers' bodily charms and in allusions to the intimacies of conjugal love. As a song of human love this might surprise the modern Western reader of holy Scripture but it should not offend him. To interpret such imagery as a song of God's relationship to his people, however, appears to involve irreverence. Certainly it ignores the care manifested everywhere else in biblical anthropomorphism to avoid attributing to the holy One of Israel the erotic passions and sexual functions characteristic of the gods of pagan mythology. Observe by way of contrast to the Song the restraint exercised in carrying out the nuptial metaphor in the Messianic Psalm 45.

2. *Typical*: There is another view, the typical, which would also find a Messianic meaning in Canticles. But whereas an allegorist might ignore the natural meaning of the language, esteeming the mystical meaning as the only message of the Song, the typologist must always insist there is a double meaning—a typical and an antitypical. The typologist shares the allegorist's appeal to the biblical use of marriage as a literary figure for Christ's relationship to his Church, but the typical view, as its name implies, appeals particularly to the historical status of Solomon as a type of Christ. Typologists differ further from the allegorists in not groping after a mysti- (Cont'd on p. 39)

# EUTYCHUS and his kin

## G.G., B.G., & M.G.

According to our newsmagazine, Good Guys and Bad Guys are part of a TV myth that is disappearing. Soon existential man will be in the saddle. He shares in a larger identity of Good and Evil, and is neither hero nor villain. He is more than a myth, a Free Man. As I remember Olympus, the myths were not too strong on pure types of Good and Evil. Modern thinkers will make the mythical purely good to make the purely good mythical.

Western writers may need help in building up this mixed hero/villain to the point where kids will buy his autographed cap pistols. Perhaps he should be introduced between the G.G. and the B.G. and the M.G. (mixed, muddled, modern).

### Scenario for M.G.

B.G. These knots is tight. You won't get out of this. Light the fuse, M.G.!

G.G. (Gagged) Awg . . . ahlwahch!

M.G. Why don't you tie me up too?

B.G. Like to oblige, but I need ya on my next job, M.G. Light the dynamite!

G.G. (Still gagged) See above.

M.G. You're a dynamic man, B.G., but are you as free as you think? Why must you kill? You're punishing yourself!

B.G. You got it wrong, kid. You're the dynamite man in this outfit. And I ain't killin' G.G. You are. Light the fuse or I'll ventilate ya.

M.G. Certainly. I was just looking for a match. You know I'm your partner. But couldn't we take the gag out? No one will hear him in this abandoned mine. Besides your mortido urge . . .

B.G. Okay, okay. Take out the gag. Here! Now let me bung that big mouth of yours. There. Now light that fuse!

G.G. While that fuse burns, B.G., I want to say I never knew you salted the mine.

B.G. Why then . . . M.G., you rat . . . I will lace you up too, pardner! Gotta hurry. Keep still, or I'll . . . WHOOM! BOOOOM! (etc.)

G.G. That was a break. I must have been blown clear up the air shaft.

B.G. (Muffled) Help!

G.G. You too! Here, I'll drop this rope down to you. Where's M.G.?

B.G. He's done for. All mixed up, kinda.

G.G. Maybe it's better that way. C'mon, hombre, I'm takin' you to the sheriff. EUTYCHUS

## SECOND TO NONE

Permit me to thank you very much for the magnificent statement of justification (Mar. 16 issue). I try to keep up with the best in the Reformed and in the Lutheran writings on this significant matter, and the article by Dr. Packer is second to none! It has my hearty *amen*! Our students here are grabbing up the issue . . . like hot cakes. Thanks be unto God for his great grace which justifies us sinners *per fidem propter Christum*.

WM. CHILDS ROBINSON  
Columbia Theological Seminary  
Decatur, Ga.

## COMING OR GOING?

Have just read your editorial comment on Markus Barth's *The Broken Wall* in which he breaks down the wall between heaven and hell (Mar. 16 issue). As far as I am concerned, your analysis is well taken. I have always supposed that the purpose of preaching was to persuade sinners to enter into the ark, not to prevent them from jumping out of it.

Fuller Seminary  
Pasadena, Calif. PAUL K. JEWETT

## EASTER POETRY

I don't know who Rod Jellema is, but I have a feeling that this writer knows Barabbas and Mary Magdalene (Mar. 16 issue). Here is the kind of insight and poetic ability that warms the heart and kindles the mind of the reader. I hope sometime that the writer will give us something on John the Baptist, Paul, and John the Apostle.

STANLEY H. MULLEN  
The Akron District Superintendent  
North East Ohio Conference  
The Methodist Church  
Akron, Ohio

I read the Easter poems by Rod Jellema . . . and liked them. MILDRED ZYLSTRA  
Grand Rapids, Mich.

I am wondering . . . if you . . . carefully read this poem before it was accepted. If so, my disappointment and distress are increased. MEYER MARCUS  
Staten Island, N. Y.

Very literary and beautifully constructed verses. . . . CHARLES LEE REYNOLDS  
Newark, N. J.

## NO OFFICIAL VIEW

I should like to correct a misconception fostered by Harold B. Kuhn in the first paragraph of his article, "Christian Surrender to Communism" (March 2 issue). He clearly states that "a segment of the (Central) Committee" of the World Council of Churches "went on record as favoring a free world surrender *on the terms of the enemy* in case of a threat of hydrogen warfare." The fact is that this particular sentiment was advanced in a minority report by certain members of the Commission on "Christians and the Prevention of War in an Atomic Age—a theological discussion." A majority of the members of the Commission were unable to accept this position, as the principal text of the document makes clear.

The Commission had been appointed by the Central Committee of the World Council, but no member of the Central Committee was himself a member of it. When the document came before the meeting of the Central Committee at Nyborg, Denmark, last August, the Executive Committee finally took the following action with respect to it: "The ensuing statement is but a first-step in a continuing study process. It is offered to the churches for their reflection and discussion. *No point here expressed is to be understood as an official view of the World Council of Churches. This document is in no sense a statement of World Council policy.* The statement is that of a contribution to Christian research and inquiry on a vital issue of our time." The World Council of Churches has no control over a Commission, composed mostly of distinguished theologians asked by it to address itself to a particular question. By the same token, no statement that results can be construed as an official interpretation of the views or policies of the World Council of Churches,



unless it is adopted as such by the appropriate body of the World Council itself. The Divinity School  
Yale University  
New Haven, Conn.

# PROTESTANT WITNESS

I should be sorry . . . if any of your readers were left with the impression that . . . the Protestant Pavilion at the Brussels World's Fair . . . was not a very strong witness for Protestantism (Nov. 24 issue, p. 31). . . . It was seen by every visitor to the fair. Since the walls of the chapel were of glass, even passers-by were aware of the services of worship and other activities which were constantly being held. Ten to fifteen million people visited the Pavilion. . . . One of the greatest surprises to everyone was the very large number of Roman Catholic priests and nuns who visited the Pavilion and asked many questions. . . . Pastor Pieter Fagel, the director of the Pavilion, said that he was convinced that this was the most effective piece of evangelism that was being carried on in any part of the world during those months. . . .

Mrs. THEODORE O. WEDEL  
Washington, D. C.

# SOCIAL PERSPECTIVE

I was especially interested in your article "Perspective for Social Action" (Jan. 19 issue). Thank you for the clear interpretation you gave of past interest in this field. I found it stimulating.  
First Methodist  
Belzoni, Miss.

# NCC

Your article "Why Is NCC Prestige Sagging?" is a masterpiece! It is sensibly presented, precisely stated, and justifiably critical. Your diagnosis and prescription for Protestant ecumenism in America are at once safe, sane, and scriptural.

ROBERT N. STAPP  
Cooper Avenue Baptist Church  
Yuba City, Calif.

Did you call the attention of your readers to the fact that the vote of the Conference, two thirds of whose members were laymen (and of all of whom were expected to express their own opinions and not seek to represent the National Council of Churches), included two conditions which would have to be met before any approach would be approved to recognition of China? The first was the security of Formosa; the second was the security of South Korea. . . . You and other critics of the National Council have completely committed your-

selves apparently to the idea that the only kind of Study Conference the National Council should hold would be one whose decisions were dictated to it or whose conclusions were repudiated if they did not agree with the predetermined views of the body responsible for the Conference. HENRY SMITH LEIPER  
Missions Council of the  
Congregational Christian Churches  
New York, N. Y.

The Cleveland Conference on World Order, convened by National Council mandate, does not speak for all of its affiliated churches. I do not conceive that to be its purpose. Its purpose is rather to speak to those churches.  
First Christian  
Alhambra, Calif.

If the denominations did not send the right delegates to the study conference, that is not the fault of the NCC. It is possible that some denominations are not so organized that they can send delegates representing the diverse viewpoints within that denomination.  
Wheaton, Ill. FRED E. JOHNSON

Probably overlooked by many who register their disapproval of the Cleveland Conference is the fact that most of the 600 delegates had studied the facts and had a better knowledge of all the facts at issue than most people.

ARMIN C. BIZER  
St. James Evangelical and Reformed  
Saline, Mich.

Each issue of CHRISTIANITY TODAY is worse, in that you seem to have been captured by those who have no other purpose than to malign the National Council of Churches.

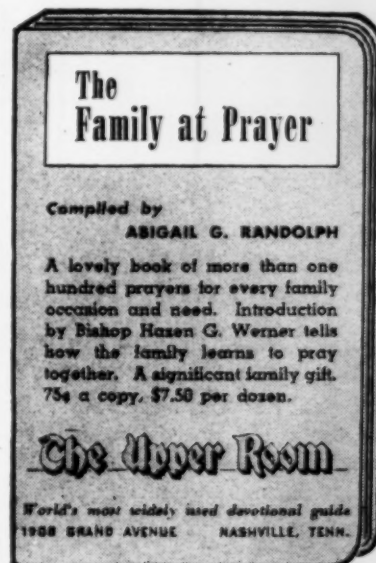
CLIFFORD J. JANSSEN  
St. Paul's United Church of Christ  
Petersburg, Ill.

Nothing but wholesale condemnation. . . . Philadelphia, Pa. NORMAN MELCHERT

Could charity have written the paragraph "Tilting to the Left?" Is there no place in Christian journalism for love?

RONALD WOODRUFF  
St. Andrew's Episcopal Church  
Durham, N. C.

The big difference between these two groups at their formation and through the years has been that the NAE refused to call for separation from the FCC while the ACCC did, and the NAE included in its membership evangelical churches



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still inside the FCC while the ACCC included in its constituent membership only evangelical churches outside the framework. . . .

We also would appreciate it when you refer to the American Council if you would include the word "Christian" in our title.

CARL MCINTIRE  
International Council of  
Christian Churches  
Collingswood, N. J. President

If the pronouncements of the conference had taken standpat political positions, had endorsed Mr. Dulles and all his works, I doubt that we should have had a whisper of complaint from such churchmen as Dr. Poling, Carl McIntire, and yourself.

CLARENCE F. AVEY  
The Methodist Church Supt.  
Springfield District, New England Conf.  
Springfield, Mass.

The NCC is not the only group who makes mistakes. They are still human . . . Some of us agree with Old Testament history that alliances with heathen nations of idolaters was not good.

Monmouth, Ill. O. L. WILLSON

The article . . . was fine and a credit to your magazine. Its approach is quite different to that I have thought of, namely, the ethics of a setup which positions men so they are beyond democratic processes. How for instance can the grass roots people make any changes in the council though the council gets its power from claiming to represent the grass roots.

Morristown, N. J. H. H. LIPPINCOTT

As a person who was a non-paying "guest" of that same Red China for more than four and a half years, and who was one of the ten Americans who were released and came out of that country in September 1955, I am impelled to add some comments. Such a recommendation can only come, it seems to me, from those who do not have all of the facts, or from leftists, or from defeatists. They probably do not know that recognition of our enemy, Red China, would involve the withdrawal of recognition from our good friend, Nationalist, or Free, China. Admitting our enemy, Communist China, to the United Nations would also mean expelling our good friend, Free China. . . .

Probably most people do not know, or have forgotten, the treatment that our American consul in Mukden, Mr. Ward, received when the Reds took over that place. Such treatment of an official representative of a government by another

government has been the cause of wars in the past. Our government was very patient about the incident, but it certainly did not make our State Department any more inclined to admit Red China into the family of nations. From the time that the Reds took over mainland China they did everything that they could to build up hatred against America. In their newspapers they blamed America for having stirred any and every opposition that the Reds met up with in just about anywhere in the whole world. . . .

As a Baptist missionary, now technically retired, what goes against the grain most, though, is any talk on the part of any professing Christian of doing anything that might encourage the atheistic, God-hating government on the mainland of China, which has done and is doing everything it can to bring under its own control or destroy all trace of religion in the area it controls. If we are true to God we cannot aid such a government. Any appeasement would only be interpreted by them as a sign of weakness on our part and would not decrease in any smallest degree their working against us and their enmity for us.

The people on the mainland of China are under a hideous tyranny, and we are wondering whether some of our friends there are still alive, or if they are in communes, where they are only work animals—where they cannot live as human beings. To quote a verse that came to me when I was in prison in China,

He who always stayed at home,  
And never left our freedom's land,  
Little can appreciate  
What we've received at freedom's hand.

L. A. LOVEGREN  
Taiwan Christian College  
Chung Li, Taiwan, Free China

The National Council of Churches has now issued a directive to the administration in Washington that Red China be admitted to the U. N. and recognized by the U. S. Will the World Council of Churches now declare the Reformation 'null and void'?

MERRILL C. SKAUG  
Eagle Baptist Church  
Eagle, Idaho

As to the Cleveland Conference . . . , let us consider. . . . "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John 10-11). "And have no fellowship with the unfruitful works of darkness,

but rather reprove them" (Eph. 5:11). How can we Christians possibly have fellowship in any form with atheistic Communism?

Norwalk, Calif. ERNIE MESLE

There is no immediate need for . . . recognition in 1959 . . . for: 1) Red China has sufficient recognition by several nations to insure her of contact with the outer world . . . ; 2) She has representation in the United Nations through Russia and her satellites. . . . We must never give the . . . world any idea that we approve of Communism in any shape or form. We did that to some extent when we gave our absurd recognition to Red Russia before World War II. For that mistake we have paid and will yet pay and pay. . . . Surely to recognize Red China would not help . . . the peoples of Red China . . . but would only tend to prolong their life under one of the most cruel dictatorships in all human history. . . . It seems best then that we maintain the *status quo*, evil as that is, for almost any alternative would be worse, except actual liberation and this means war. . . .

ROBERT LLOYD ROBERTS  
Pequea Presbyterian Church  
Narvon, Pa.

You have rendered a great service in this report to us Methodists. . . . Without publications like yours we Methodists would never know what is going on in administrative circles and what part of our contributions are being used for.

El Sobrante, Calif. L. F. WRIGHT

The magazine is a most commendable champion of our historic Christian faith as opposed to the vagaries of destructive criticism, the encroachments of the papacy, the paganism of . . . communistic propaganda, the moral and political corruption of our time, and the blindness of churchmen who would sell us out to foreign dictatorships.

Dixon, Mo. MILES G. BOWDEN

I want to heartily compliment you on your courage and fidelity to the basic Christian principles! What we so need in journalism and in our pulpits is that non-compromising, positive line against the spineless social gospel of our day; against leftists in church boards and wider organizations (like the NCC); and the increasing disregard of laymen who see secular trends in leaders and front offices. You are the voice of many a fine, experienced, solid Christian in pulpit and pew. . . .

Bay City, Mich. J. J. ZEEUW

# Chief Concerns of Prominent Christian Mothers



**MRS. CRAWFORD**  
"in times like these"



**MRS. EBERHARDT**  
"heart in the heavenlies"



**MRS. EDMAN**  
"in our Lord's hand"



**MRS. ELSON**  
"achieve that inner poise"

What are the chief concerns of a Christian mother who seeks to maintain a happy and dedicated home life amid Nuclear and Space Age tensions? How is she to meet these concerns? What mental priorities must she establish?

CHRISTIANITY TODAY asked prominent Christian mothers to consider these questions and record their reactions. Here are their statements:

Mrs. PERCY CRAWFORD, wife of the noted TV-radio evangelist: "We know that Jesus Christ is the same yesterday, today and forever. The principles of the Bible and human nature remain the same. I feel that the old-fashioned Gospel will weather the Space Age regardless of what it holds in store for us. In times like these let us be sure our anchor grips the Rock—Christ Jesus."

Mrs. HERMAN E. EBERHARDT, wife of the director of the Central Union Mission in Washington and "Mother of the Year" for the District of Columbia: "A Space Age mother needs to keep her feet on the ground and her heart in the heavenlies. The man in the moon will never replace the man in the home with



## CHRISTIANITY TODAY NEWS

a dedicated mother working with him to raise a Christian family. The answer is to put our thoughts and deeds in the right orbit. 'Seek ye first the kingdom of God and his righteousness, and all these things will be added unto you.' The home that is in orbit around the Lord Jesus Christ will never fail in the countdown."

Mrs. V. RAYMOND EDMAN, wife of the president of Wheaton College: "We know our future is in our Lord's hand; and while we work for him we wait for his coming."

Mrs. EDWARD L. R. ELSON, wife of the minister of National Presbyterian Church, Washington, D. C.: "My chief concern as a mother has been increasingly that each child should achieve that inner poise which comes only from an understanding of his own individual worth and of a life purpose which God has for him. To meet this, we try to uphold them always with our constant love and faith in them and by our prayers with them.

Even my own feeling of inadequacy helps me to relinquish their hands in mine to God's own encompassing love and guidance which must sustain them in their pilgrimage beyond our home and beyond this life we share together on earth."

Mrs. LOUIS H. EVANS JR., former actress, now the wife of a distinguished Presbyterian minister: "In this age of speed, noise, super-activity, etc., one of my chief concerns for my children is that they might learn the secret of being quiet—that they might learn to 'be still and know' that God is God—a balance between service and activism and periods of stillness, without which service loses its proper motive and power, and the individual loses all sense of peace and contact with his God. I long for this balance in the lives of our children—in short, I want them to be part of the answer for the world, not part of the problem."

Mrs. BILLY GRAHAM, wife of the

**MRS. EVANS**  
"secret of being quiet"



**MRS. GRAHAM**  
"pruning from our lives"



**MRS. MANNING**  
"the constructive task"



**MRS. WARREN**  
"but one solvent"





world-renowned evangelist: "In the Scriptures God has plainly staked out the course for Christian mothers. My chief concern, or certainly one of my chief concerns, is that of diversion—of being sidetracked from that course. Even legitimate, worthy undertakings, such as house cleaning, community projects, or personal hobbies, can sidetrack one from the main purpose. We have the Guide Book, and we have the Guide—the rest is up to us. It will involve pruning from our lives anything that would tend to divert us from this main purpose."

Mrs. E. C. MANNING, wife of the premier of Alberta, Canada: "A mother's whole energies are directed toward the constructive task of rearing her children in a sound, consistent Christian atmosphere. So far, the primary emphasis in nuclear research has been destructive. Christian mothers should band together to press for peaceful, constructive uses of nuclear energy."

Mrs. EARL WARREN, wife of the Chief Justice of the U. S. Supreme Court: "In the rearing of their children, every generation of mothers must meet additional problems that growing complexities of the world thrust upon them. But their solution does not call for a new formula. It is the same in the ox cart and the space ages. There is but one solvent—Christian love."

### The Motherly Tribute

The "Mother's Day" concept has a long history of religious connections which in modern times seem to have been predominantly Christian.

In ancient Greece, the idea of paying tribute to motherhood was given expression with a regular festival tantamount to mother worship. Formal ceremonies to Cybele, or Rhea, the "Great Mother of the Gods," were performed on the Ides of March throughout Asia Minor.

For Christianity, the concept seems to date back to establishment of England's "Mothering Sunday," a custom of the people which provided that one attend the mother church in which he was baptized on Mid-Lent Sunday. Gifts were to be offered at the altar to the church and to worshippers' mothers. The concept was divorced of any "mother worship," but nevertheless perpetuated its religious association.

U. S. observance of Mother's Day, too, has been characterized by church ties from the start. The first general observance of the occasion was in the churches of Philadelphia after Miss Anne Jarvis campaigned for a holiday for mothers more than 50 years ago.

### PROTESTANT PANORAMA

● A Doubleday book published this month, *The Power of Prayer on Plants*, claims proof that seedlings made the object of prayer were superior to others grown under identical laboratory conditions. Author is Dr. Franklin Loehr, Presbyterian minister and a trained chemist.

● A statement from Clarence House, London residence of the Queen Mother, denied that any religious significance was attached to a call that Princess Margaret and her mother were to make on Pope John XXIII this month.

● Directors of the Lutheran Church—Missouri Synod last month authorized some \$2,000,000 worth of construction for their colleges.

● Gordon College says it has received a \$25,000 grant from the Kresge Foundation to be applied toward a science laboratory building.

● Portions of the Bible now appear in at least 1,136 languages, according to the American Bible Society.

● Travellers reaching Hong Kong from the mainland report that the Red government is considering appointment of a "pope" to head the schismatic Catholics in Communist China.

● T. G. Peters, Sunday School superintendent of the First Baptist Church in Alice, Texas, attached a green trading stamp to a letter mailed to the congregation's members. Come to Sunday School, he said, and get two more green stamps for each one received by mail. Attendance rose substantially.

● A 22-foot wooden cross was dedicated in a Youngstown, Ohio, cemetery this month in tribute to the late Rev. George Bennard, who wrote the hymn, "The Old Rugged Cross."

● The U. S. Post Office Department is authorizing a special slogan cancellation to honor the 50th anniversary of Hesston College, a Mennonite institution. The slogan, to be used on mail at Hesston, Kansas, from May 1 to October 31, reads "50th Anniversary, Hesston College, 1909-59."

● A new Armed Services Hymnal, seven years in preparation, was being distributed to service chapels this month. Like the Army-Navy Hymnal it replaces, the volume has Protestant, Catholic, and Jewish sections. Much of the music has been transposed to keys appropriate to choirs and congregations of predominately male voices.

● Mrs. Loriana Nunziati Bellandi said this month she will seek a legal separation from the man she married in an Italian civil ceremony which aroused the ire of the Roman Catholic Bishop of Prato. The Bellandi couple subsequently brought slander charges against the bishop.

● Missionaries have legal rights to enter Alberta Indian reserves under a ruling of the provincial Supreme Court. Persons not living on the reservations normally are barred.

● Construction is expected to begin in July on another Southern Baptist college, this one located on a 238-acre site in Louisville, Kentucky.

● The government of South Africa reportedly decided this month to take over all hospitals for non-whites which are located in non-white areas. The move was said to have affected 22 hospitals financed by missions.

● The National Evangelical Film Foundation voted Gospel Films' "Centerville Awakening" the best movie of 1958.

● Harvard theologian Paul Tillich will lecture on the Galesburg, Illinois, campus of Knox College May 4-13.

● The 40th annual meeting of the Associated Church Press, largest fellowship of U. S. Protestant magazine editors, adopted a resolution registering "concern and protest over the tendency of governmental agencies to hinder the free flow of information between the churches of the United States and other nations."

● A new \$1,623,000 world headquarters building for the Church of the Brethren was dedicated in Elgin, Illinois, this month.



## Coming to Life

It now appears that religious historians will need an extended chapter to properly record Billy Graham's Australasian crusade of 1959. For thought the American public has heard comparatively little of the developments, there has been nothing to compare with this year's revival-like enthusiasm "down under"—even when considered in Graham's own phenomenal background.

Graham's crusade seems to constitute Australia's top news story of the season and virtually every daily on the continent is treating it so. But in Graham's America, where "play" is often proportional to the geographical remoteness of a news story, communications media

## CONTINENT OF AUSTRALIA

have generally failed to cover crusade news adequately. Despite the fact that Graham is "good copy" for the overwhelming majority of U. S. editors and TV-radio news directors, coverage has been small compared with the copious reports of, for example, the New York crusade. Yet the New York meetings, inspiring as they were, are far surpassed by the enthusiasm and response in Australasia. Here are the three major steps in Australasia's coming to life:

—Melbourne saw a four-week crusade that drew an aggregate attendance of 719,000 and produced 26,400 decisions for Christ. The final meeting with between 135,000 and 150,000 was a record attendance in Christian evangelism.

—An abbreviated New Zealand campaign concentrated on just three cities in ten days, but attracted a total of 355,000, 15,982 of whom stepped forward to make commitments to Christ.

—A month-long crusade in Sydney, Australia's largest city, began with a Sunday afternoon meeting attended by 50,000, largest opening day crowd Graham has ever experienced. At that service, more than 3,000 made decisions, also a record for the opening day of a Graham campaign.

North Americans can follow Graham's current meetings most directly via hour-long weekly telecasts.

The outreach of Graham's messages has been extended through the use of "landlines," telephone cables which enable groups across the country to hear the meetings. "Landlines" were used in New Zealand and were to be set up this week for the remainder of the Sydney crusade.

The opening meeting on April 12 was chaired by the governor of New South Wales, Lieutenant General Sir Eric

Woodward, joined on the platform by leaders of all major denominations.

More than 500 buses and thousands of cars jammed streets around Sydney Showground, site of the rally. The day began with overcast skies and showers, but these gave way to an afternoon of brilliant sunshine.

Graham's text was John 3:16. Great international problems, he said, are "refractions of our personal problems."

## At Carlaw Park

"He made them sit down in flower beds," says the Greek text in one account of the feeding of the five thousand. It looked like that."

So E. M. Blaiklock, CHRISTIANITY TODAY correspondent in New Zealand, described Billy Graham's initial appearance at Carlaw Park in Auckland. Here are Professor Blaiklock's impressions:

"The white mass of the choir, 2,000 strong, filled the wooden grandstand. A multi-colored 15,000 made a human mountain slope in the huge concrete stand. Another sweep of humanity covered the grass of the railway embankment. And the ground itself, filled with seating, was a sea of men and women. A fifth of the city's population was there, 60,000 in all.

"I became aware of a strangely thrilling portent. The sky was smeared with cloud, but two stars broke fire, the glittering pair of the Pointers, which carry the eye to the great constellation of this hemisphere, the Southern Cross. Then we watched fascinated as a patch of cloud thinned—and there was the Cross! It hung there for half an hour, the four stars of the Cross and the two Pointers, with no other star visible. It was a moving sight.

"Graham did precisely what the heavenly sign portended. He pointed men to Christ, passionately, compellingly, with Bible in hand and God's Word lacing his speech. The mighty crowd listened like one man. Then came the invitation, and the people began to move. From far and near they filed down, leaving patches of green showing on the embankment, thinning the plank seats on the ground. Three thousand, seven hundred, another Pentecostal harvest, crowded the space before the rostrum. I bowed my head and remembered how I used to state with confidence that mass conversion was a vanished phenomenon, and the era of revival past. May God who taught us this week to 'mount up with wings as eagles' teach us in the months ahead to 'run and not be weary, to walk and not faint'."

## Leaving Iraq

The first report on evacuation of Protestant missionaries from Iraq said 14 of them had been forced to leave. Another eight or ten were said still to be somewhere in Iraq, according to the report received early this month by an agency of the National Council of Churches.

Dr. Barnerd M. Luben, chairman of the Near East committee of the NCC's Division of Foreign Missions, said that

## NEAR EAST

no reasons have been given by the government for expulsion of the missionaries. "We believe they are political," he noted.

Luben said a compound has been confiscated which includes a hospital, a church, and four missionary residences. According to him, the property is to be converted into a public park.

The United Mission in Iraq makes up the country's chief Protestant witness. Churches cooperating in the mission are the United Presbyterian Church in the U. S. A., the Presbyterian Church in the U. S., the Evangelical and Reformed Church, and the Reformed Church in America.

Religious News Service estimates the Christian community in Iraq as a very small part of the total population of 5,000,000. Roman Catholics are said to number about 200,000 and Protestants hardly more than 2,000.

## The Bible and Israel

Tribute to the key role of the Bible in the colonization and modern development of Israel was paid this month by Premier David Ben-Gurion.

"But for the Bible, Israel would never have returned to its land," Ben-Gurion told a Bible study congress.

"No book," he declared, "has ever exerted such influence on any nation as the Bible has on Israel.

Farmers mingled with clergymen and statesmen among the 1,500 delegates.

The congress, sponsored by the Israel Society for Biblical Research, was devoted to lectures and discussions on the books of Jeremiah and Ezekiel. The congress is an annual event.

## On Second Thought

Have British Columbia's troublesome "Sons of Freedom" Doukhobors changed their minds about returning to Siberia?

In an unprecedented move early this month, the fanatical sect invited to a meeting Royal Canadian Mounted Police officers. A brief handed the RCMP, ac-

cording to one source, indicated that their year-old plan to return to their homeland had been called off.

During the meeting, about a dozen men and women disrobed. Nude parades are well-known to "Sons," sect members

### DOMINION OF CANADA

claiming that nudism is a religious symbol of equality before God. The "Sons" have defied governmental authority repeatedly, calling themselves pacifists even while setting off bombs and burning property. They claim they have been persecuted in Canada.

When news of their cancelled migration appeared, the sect branded it a distortion of the facts and wired a denial to the Russian embassy in Ottawa.

Doukhobors, natives of Russia, moved to western Canada about 50 years ago.

### Religious Preamble

West Virginians next year will vote to ratify or reject a religious preamble to the state constitution.

The legislature-approved preamble reads: "Since through Divine Providence we enjoy the blessings of civil, political

### UNITED STATES

and religious liberty, we, the people of West Virginia, in and through the provisions of this Constitution, reaffirm our faith in and constant reliance upon God and seek diligently to promote, preserve and perpetuate good government in the State of West Virginia for the common welfare, freedom and security of ourselves and our posterity."

### Hopeless Cause?

Is anti-alcohol legislation a hopeless cause?

The question took on new prominence this month when citizens of Oklahoma voted to legalize liquor sales. The repeal left Mississippi as the only state where "hard liquor" is sold in violation of state law.

"It's a temporary setback," said Clayton M. Wallace, executive director of the National Temperance League, "but we were not surprised." He declared that the wets' victory could be attributed to well-financed use of mass communications media. More money is being poured into liquor advertising, he added, because the industry is concerned that increases in alcohol consumption have not kept pace with the population rise.

Wallace called for greater use of mass media by temperance forces and more activity at grass roots level in support of local option laws.

## EVANGELICALS PLAN ADVANCE AT WORLD LEVEL

Far-reaching decisions for an intensified program of evangelical cooperation at the world level were made at the annual convention of the National Association of Evangelicals in Los Angeles April 6-10. Action followed a world survey by Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association and the Rev. Fred Ferris, executive secretary of the World Evangelical Fellowship (both NAE related). A sizeable portion of the NAE budget in 1959-60 will aid in undergirding the world program.

The team reported that in a world confronted with the rapid spread of atheistic Communism there is increasing evangelical unity and growth in many lands. In West Pakistan representatives from most of the missions and native churches in the country are forming a new fellowship. The Evangelical Fellowship of India at its national convention in Vizagapatam reported a greatly enlarged membership. In Ceylon evangelicals have completed a successful evangelistic campaign. Another is projected on a huge scale in Japan. Nepal is opening its doors to evangelical hospitals and schools. In the opinion of Taylor and Ferris, the world situation is ripe for the greatest evangelical advance in years.

Prior to the Los Angeles convention Dr. Taylor, accompanied by Dr. Herbert S. Mekeel, president of NAE, and Dr. George L. Ford, its executive director, conferred with President Eisenhower about the world situation. The President expressed a deep interest in the determination of evangelicals to train native lay leaders to spread the Gospel in their respective lands and in plans for a new series of booklets and tracts on Marxism answering the supporters and sympathizers of communism.

The World Evangelical Fellowship, which is to carry the load of the new program, grew out of conferences between the American NAE and the World Evangelical Alliance (British organization) in 1946. Some 20 national and regional evangelical bodies are now affiliated. The beliefs and objectives of the WEF are similar to those of the NAE and the WEA. It has active commissions on evangelism, Christian action, missionary cooperation and literature. Headquarters offices are maintained in London and Chicago.

Evangelicals are growingly conscious of the need for effective cooperative world fellowship. They need a strong united front to deal with communism,

Romanism, liberalism, paganism, atheism and other enemies of the faith. They are concerned about growing restrictions against the propagation of the Gospel. There has been deep disappointment concerning leftist developments within the World Council of Churches and the International Missionary Council. Evangelicals at Los Angeles felt the time had come for united evangelical action at the world level. Leaders foresee an emerging organization big enough and broad enough to include all evangelicals around the world who see the need. It will bear malice toward none and have charity for all, it will give a united testimony for "the faith once for all delivered," and be a medium through which the swelling tide against Christianity may be turned back.

This significant development was but one in a convention attended by some 1,500 delegates. Besides the public mass meetings at which the major addresses were heard, there were some 15 simultaneous "miniature conventions" of commissions and related agencies. Over 80 exhibitors represented special interests.

Dealing forthrightly with current issues, NAE reaffirmed its opposition to the recognition of Red China, its stand for the separation of church and state, its pleas for religious liberty in Spain and Colombia, its opposition to the manufacture and sale of intoxicating beverages, and called for Protestant unity to confront Rome's coming Ecumenical Council with a strong biblical ecumenical testimony.

Major addresses were delivered by Dr. Taylor, General William K. Harrison, Dr. Paul S. Rees, Dr. Herbert Mekeel, Dr. Carl F. H. Henry, Dr. L. Nelson Bell, Dr. Jared Gerig, Dr. Mark Fakkema, Dr. Harold Erickson and Dr. Thomas Zimmerman.

Visitors and observers, including members of the press, were impressed by the deeply spiritual tone of the meetings. One reporter said, "I attend all the major inter-church conventions in America and this one exceeds them all in real religious commitment and fervor."

For the first time in its 17 years of history the Association was debt free. Its Commission on World Relief with around \$100,000 in reserves reported the largest distribution of food and clothing in its history. The expanding National Sunday School Association prepared to purchase a new headquarters building in Chicago's loop district. The EFMA reported 50 member boards with



a third of all the missionaries in the world. The National Religious Broadcasters with its 150 radio and television broadcasts includes most of the major paid-time programs on the air. Other related agencies reported equally encouraging progress.

NAE growth and effectiveness have come largely in these related groups, rather than through a strong central administration. A number of factors have contributed to this situation: Threats to evangelical churches and functional organizations demanded quick action. Emergency commissions and agencies were created to deal with these problems. Many of them were successful in gaining immediate financial support and cooperation far beyond the Association itself. The central body's financial problems have kept it moving slowly within unfortunate limitations. Centralization and integration are due to come in plans for the future as adequate financial undergirding is available. This will make for greater effectiveness and larger impact on the life of American Protestantism.

The gravest weakness in the Association (41 member denominations; a service constituency of 10 million in all churches) seems to be its inability to rise above its present limited constituency and to think and plan in terms of the whole evangelical complex in American Protestantism. Many evangelicals believe that the reasons which called NAE into being are still valid in the thinking of 20 million more American Protestants inside and outside the National Council of Churches. Most of this potential constituency have not been convinced that the NAE is the answer to their problem. The Association has won to its standard a large number of Holiness and Pentecostal denominations and thousands of independent Baptist and Bible churches. It has made a favorable impact on some

pastors and laymen in major denominations in the NCC, but these men feel their viewpoints have not been sufficiently reflected in NAE policy and program to make a strategic appeal to their denominations. Some thought has been given to the problem but other matters have been so pressing that conferences on the subject have been fruitless if not futile.

The Los Angeles meeting closed on a high note of faith and hope for the future. The 1960 convention will be held in Chicago, April 25-29. J.D.M.

### Jazzy Communion

An instrumental quartet led by a Roman Catholic music teacher introduced jazz to the ritual of historic St. Paul's Episcopal Church in Norwalk, Connecticut, this month.

For Russell Martino, the music teacher who respects jazz, this was no ordinary Sunday morning. It began in a night club where his alto saxophone-piano-bass-drums ensemble played for a dance until 1 a.m. At 7 a.m. he and another member of the quartet attended Catholic mass.

By 9:30 a.m. the group was assembled at the Protestant Episcopal Church, where they had been hired by the Rev. Anthony T. Treasure to perform "The Twentieth Century Folk Mass," reportedly to give the rector his sermon theme—that religion is part of every phase of life—and to show young people that religion is not "fuddy-duddy."

The "Folk Mass," also known as the "Jazz Mass," was composed several years ago by an Anglican vicar in England, the Rev. Geoffrey Beaumont.

Throughout the communion service performance, a number of popular song hits were reported distinguishable in rhythms ranging from waltz to ragtime. While 500 would-be worshippers were crowding into the sanctuary, it was said,

the ensemble played a progressive jazz improvisation of "I'll Remember April"; after "There's A Wideness in God's Mercy," "Bernie's Tune"; following the "Agnus Dei," "Lover Come Back to Me" and a few blues songs; with the rector's blessing, "It's Almost Like Being in Love." The church choir sang the vocal part of the mass.

Martino said his participation in the service was solely on a professional level. "I did not worship God and Jesus Christ while there," he said. He suggested that adverse reaction to the performance of jazz in a church could be blamed on the general public's lack of understanding of the essence of jazz.

After the service, Treasure called it

## "I must help the JEWS!"

"Everything that I have seems going or gone—yet 'I Must Help the Jews':" thus wrote a child of God whose soul had been stirred to its depths because of the tragic treatment of the Jews throughout the world.

Dear Reader, will you, too, say—"I Must Help the Jews?" They are still God's people, beloved for the fathers' sakes. And because you have been born again you must love what He loves; and you know that He still loves Israel with an everlasting love.

"I MUST Help the Jews!" many individual Christians are saying. But, in the face of world crises, the Church is silent. What a reckoning will have to be given to Him in whose veins flowed the blood of Abraham and Isaac and Jacob! His blood-brothers of today in the Old World are driven, beaten and imprisoned; their children starving, their maidens ravished and mutilated.

This is an S. O. S. Israel's eleventh hour has struck. So swiftly moves world cataclysm that this may be the last call before the trumpet blows, and you will be face to face with a Christ who may look into your eyes and ask, "What have you done for these, my brethren?" Matt. 25:40.

## God and Caesar

*A Christian Approach to Social Ethics*

A symposium on a most crucial problem of the 20th century—the relation of the Church and the individual Christian to the state.

Otto A. Piper—The Church and Political Form  
Justification and Christian Ethics  
Faith and Daily Life

George W. Forell—The State as Order of Creation

Arthur C. Piepkorn—Church, Nation and Nationalism

Jaroslav J. Pelikan—Totalitarianism and Democracy: A Religious Analysis

Walter E. Bauer—The Philosophy of the American Revolution

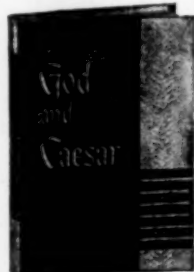
Ernest G. Schwiebert—The Reformation and the Capitalistic Revolution

Paul M. Bretscher—The Communist Manifesto

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"very reverent, very impressive and very moving," but some members of the church's vestry expressed displeasure. The congregation had mixed feelings.

The Rt. Rev. Walter Henry Gray, Protestant Episcopal bishop of Connecticut, refused to comment.

Alva I. Cox Jr., director of the National Council of Churches' audio-visual and broadcast education division, thought well of the jazz mass. "But the music is so bad I hope the experiment is not judged on the quality of the product," he said.

It was at least the third time in recent years that Episcopalians made news with their interest in jazz. In 1958, St. Matthew's Episcopal Church in Glendale, Missouri, began sponsoring free showings of jazz movies in the City Hall. Prior to that, the Rev. Alvin Kershaw, Episcopal rector of Peterboro, New Hampshire, won \$32,000 on a television quiz program with his knowledge of jazz.

### Tobacco Consumption

Americans smoked more than 436 billion cigarettes during 1958, an all-time record, according to U. S. Department of Agriculture figures reported by Religious News Service.

The figures represent an increase of 27 billion over the previous record of 409 billion cigarettes consumed in 1957.

Cigarette consumption now averages 185 packs annually per man and woman above the age of 15 in the United States.

In addition to domestic consumption, the report went on, the United States sent 13,400,000,000 cigarettes to members of the armed forces overseas.

### Spacemen's Faiths

The seven U. S. military officers chosen to try the first space flight represent a variety of faiths. They listed their religious affiliations as follows:

Navy Lieutenant Malcolm S. Carpenter, Episcopal.

Air Force Captain LeRoy G. Cooper, Methodist.

Marine Lieutenant Colonel John H. Glenn Jr., Presbyterian.

Air Force Captain Virgil I. Grisom, Church of Christ.

Navy Lieutenant Commander Walter M. Schirra Jr., Episcopal.

Navy Lieutenant Commander Alan B. Shepard Jr., Christian Science.

Air Force Captain Donald K. Slayton, Lutheran.

### Exit Amish Schools

A court order closed two Amish schools in Hardin County, Ohio, this month.

The ruling from Judge Arthur D. Tudor culminated a legal hassle lasting several months. The Hardin County board of education sought to compel compliance with state standards.

Levi Beechy, bishop of the local Amish settlement, called the injunction a "test of faith and conviction."

During the trial, Amish farmer Henry Hershberger admitted that the two schools do not teach science, a state requirement, because the settlement does not believe "in the monkey theory of man." The Amish country schools also were criticized for not conducting sessions the required number of days and for failure to teach Ohio history.

In his ruling, Tudor also enjoined Amish teachers from continuing careers until they are legally qualified by state educational standards.

Last fall, during a controversy leading up to the court action, an Amish father took his children out of an Amish school. He said subsequently that the move resulted in his family being banned from church activities and that his neighbors would not talk to him.

### Repairing Damage

Wearied by continuing accusations of ousted professors, President Duke K. McCall of Southern Baptist Theological Seminary says he would willingly submit to another hearing on charges that he abused his authority.

McCall, in his defense, points to the action of a board of trustees committee which cleared him of "abuse" charges brought by the professors. The committee, he said, found no evidence that he had misused his administrative authority. He added that he would be willing, however, for another examination to be made of his policies and practices.

Meanwhile, 12 of 13 professors dismissed from the seminary as a result of the controversy last June continued to blame McCall for all the trouble, despite a decision by trustees last month which rescinded the dismissals and asked the professors to resign instead. One of the ousted professors was reinstated last summer and continues to teach.

Dr. Heber F. Peacock, spokesman for the dismissed professors, says the problem at the seminary "is more acute now than it was a year ago." The group claims to be "personally reconciled to all concerned," but asserts that "to expect recon-

ciliation to an uncorrected situation wherein the abuse of authority is allowed to prevail is to misuse the term."

McCall repeatedly maintains that the point at issue has been a trouble spot since seminary trustees spelled out the president's authority in 1943. He adds, however, that each of the dismissed professors took up his critical position gradually, for all were employed by the seminary since 1943.

A special committee of Southern Baptist Convention presidents is still investigating the Louisville institution's dispute. A report will be presented to the convention's executive committee next month.

### A New Dean

Dr. Samuel H. Miller was named dean of Harvard Divinity School this month, succeeding Dr. Douglas Horton, who is retiring.

Miller is minister of Old Cambridge (Mass.) Baptist Church and has taught at Harvard since 1953, the same year in which Colgate conferred upon him an honorary doctor of divinity degree. Miller's only earned degree is a B.Th. from Colgate.

Harvard University President Nathan Pusey noted "historical irony" in the new appointment. He recalled that the university's first president, Henry Dunster, resigned his office when he became convinced that the Baptist attitude toward infant baptism was the correct one.

When the Harvard Divinity School was established within the university early in the nineteenth century, one of the provisions was that "no assent to the peculiarities of any denomination of Christians be required either of the students or instructors."

Miller is the first Baptist ever to head the divinity school.

### Barth vs. Bultmann

Bishop Hanns Lilje, leading Lutheran church figure, says the theology of Bultmann is gaining increasing respect among students in Germany.

Nevertheless, Lilje told a press conference in Washington this month, Barthian principles still wield a great deal of influence among German clergymen. Lilje referred to Barth as the "greatest Protestant theologian of our time."

The bishop is head of the Evangelical Lutheran Church of Hannover, chairman of the United Evangelical Lutheran Church in Germany, and vice chairman of the Evangelical Church in Germany. He is a member of the Central Committee of the World Council of Churches.

## Theological Interest

Current interest in theology surpasses anything expressed since the days of early Christianity, according to Dr. Nels F. S. Ferré, professor of Christian theology at Andover Newton seminary.

"Because of our critical world situation as humanity," Ferré told a Methodist convocation in Kansas City this month, "there is a rising tide in general theological interest, possibly unexcelled in Christian history and certainly not equalled since . . . the early councils."

Noting that varying views are contending for theological leadership, he said that "what we need today is the kind of theology that centers in Christ, God's own love come from his eternal being into our human history and into our personal situation."

"We must go beyond stuffy orthodoxy and sophisticated modernity, beyond fundamentalism's fanaticism and liberalism's vagueness, beyond the neo-orthodox flight from reality and neo-naturalism's refuge in modernity," he added.

### 'Practical Holiness'

Demonstration of "practical holiness" by efforts to solve such "tragic" social, economic and moral problems as unemployment, poverty, alcoholism, gambling and inadequate housing and medical care was urged by the National Holiness Association in a resolution adopted at its annual convention in Cincinnati.

Such problems, the resolution said, "challenge all who believe in the gospel of perfect love to demonstrate that their holiness is practical by doing all within their power to correct these tragic conditions."

"When Christ transforms a man's character, he becomes a worker together with Him to change his unwholesome environment," the statement said.

"The fact that many methods of church groups end in disappointing failures," it added, "challenged us anew to return to the principles and practices of John Wesley." It noted that Wesley, 18th century founder of Methodism in England, laid the foundation for widespread social reform "in a vital and morally transforming personal experience of the grace of God."

Fifteen hundred clergy and lay delegates from the association's 1,500,000-member affiliated constituency attended the three-day convention. Featured at the meeting were discussions of means of "witnessing to the deeper spiritual life" as well as sermons of inspiration and Biblical exposition.

## PEOPLE: WORDS AND EVENTS

**Deaths:** The Rt. Rev. Edwin Anderson Penick, 72, senior Protestant Episcopal bishop in the United States, at Chapel Hill, North Carolina . . . Dr. John Van Ness, 92, noted Presbyterian minister, in Philadelphia . . . Dr. Frank Masters, 88, former president of Oklahoma Baptist University, at Mayfield, Kentucky.

**Elections:** As president of the National Religious Publicity Council, William C. Walzer . . . as president of the Southern Baptists' Georgetown (Kentucky) College, Dr. Robert Lee Mills . . . as president of the National Holiness Association, the Rev. Mor-

ton W. Dorsey . . . as secretary of public relations for the Southern Baptist Executive Committee, Dr. W. C. Fields . . . as treasurer of the National Association of Evangelicals, Rufus Jones (all other NAE incumbent officials reelected).

**Appointments:** As professor of New Testament interpretation at Southern Baptist Theological Seminary, Dr. Ray Summers . . . as an executive secretary of the American Bible Society, the Rev. A. P. Wright.

**Resignation:** As president of Taylor University, Dr. Evan H. Bergwall.

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# Books in Review

## THE THERAPIST'S WORLD-VIEW

*Psychiatry and Religious Experience*, by Louis Linn and Leo W. Schwartz. (Random House, 1958, 307 pages, \$4.95), is reviewed by Orville S. Walters, M.D., Psychiatrist, Urbana, Illinois.

This is a manual for the religious counselor written by a psychiatrist and a rabbi. Although the psychiatric approach is implicit throughout the book, much attention is devoted to non-psychiatric problems and illness. The last fourth of the book is devoted to the aging and to the chaplaincy.

The psychiatric orientation is orthodox Freudian. Psychoanalytic theory provides the framework for the guiding principles, methods and interpretations presented. Acknowledging that their thesis would have been a paradox to Freud, the authors undertake to support the view that psychoanalysis can result in an upsurge of religious feeling where none existed before and that Freud's own technique can augment and stabilize religion. They accuse Jung and Rank of surrendering observation for speculation, and Erich Fromm of parting company with the empirical findings of medical psychology in abandoning biological instinctual drives. In turning to the Oedipus complex as a key to the manifold problems of human behavior, the authors are no more scientific and no less sectarian than those they criticize.

The clergyman is early admonished against the "wrongheaded" tendency to consider himself as a therapist. "The methods and language of psychiatry or social work are outside his province and when he resorts to them he betrays his calling" (p. 81). Warnings against trespassing upon a domain that is not his are reiterated. Knowledge of psychiatry will be helpful to the religious counselor, but he operates within a moral and spiritual framework in which the permissive attitude has no place (p. 89). The conception of the religious leader as a psycho-therapist is wrong in theory and likely to be harmful in practice. He would need the special training of a psychiatrist to cope with such problems as countertransference (pp. 88-89).

The psychiatrist, for his part, "adopts an attitude of neutrality, in order to help the patient see the extent to which his understanding of the world is distorted." The therapist is not indifferent to values,

but does not impose them upon the patient (p. 11).

This assertion of neutrality on the part of the analyst is unrealistic. While he may try not to "impose" his viewpoint upon his patient, the therapist's value system is inherent in the relationship and influences his patient during a highly susceptible period. It is true that the minister's neutrality may be circumscribed in advance by the patient's notion of what religion and the church stand for. In the actual counseling relationship, the patient's notion of the minister's attitude will be altered in accordance with what he *is* and *does*.

The patient's concept of the psychoanalyst is likewise formed in advance by what he thinks psycho-analysis stands for. Like the person seeking religious counseling, he approaches psychoanalysis with certain presuppositions and expectations. These may be incorrect, based upon fiction, the movies, heresay or wishful thinking, but they prevent the analyst from starting at zero, in the same way that the minister's vocation does. After analysis begins, this initial concept of the therapist will also be modified by what he *is* and *does*. The therapist's *Weltanschauung* inevitably becomes apparent to the patient. Therapy does not proceed in a vacuum of values but in an atmosphere determined as much by what the therapist *is* as by what he *says*. In the end, it is not the technique used but the personality of the therapist that determines the outcome.

Moreover, in spite of his training, the analyst can and not infrequently does become implicated in harmful countertransference relationships. To acknowledge that the minister is an indispensable member of the treatment team (p. 21) and then deny that he is a therapist (p. 81) is artificial and inconsistent.

The only portion of the book to which the title strictly applies is the chapter, "Religious Conversion and Mysticism." Mysticism is apparently beyond the comprehension as well as the experience of the authors. Drawing selectively upon written quotations from mystics, they

identify religious feelings with those of the infant who eats, sleeps and sinks into its mother's bosom—the psychoanalytic "oral triad." So all the qualities of the mystical experience . . . we may say have as their model mother and child in the feeding situation" (p. 202). Indeed, since mystical experience is psychological regression "at its extremest," it resembles in some way the symptoms of schizophrenia. As examples, the accounts of Paul Schreber and Anton Boisen are cited (p. 206). The mystical state involves a retreat from reality and may be induced by mescaline (p. 196).

The authors' treatment of conversion is consistent with their view of religion as "first and foremost the repository of a moral code" (p. 5). Religious conversion is regarded as the product of non-religious mental conflicts, often associated with impending mental illness (p. 195). One case history tells of a Jewish student who was converted to Christianity. We are not surprised to read that she was persuaded to drop out of college for therapy and that psychoanalysis found a childhood parental attachment responsible for her conversion (p. 76).

If one can sort out psychiatric wisdom from psychoanalytic dogma, there is much of value in the book. Its readability is enhanced by numerous illustrative cases, many of which are drawn from a context of Judaism.

ORVILLE S. WALTERS

## CALVIN'S CHRISTOLOGY

*Christ in Our Place*, by Paul Van Buren (Wm. B. Eerdmans Co., Grand Rapids, 1958, 152 pp., \$3.00) is reviewed by G. Aiken Taylor, Ph.D., author of a study, *John Calvin the Teacher*.

Here is a careful study of the doctrine of the Incarnation in the theology of John Calvin. Done as a doctoral dissertation, the work centers on the *substitutionary* character of Christ's work. The idea of substitution or of representation is taken to be the determining center of Calvin's Christology, supplying the key for our understanding of Christ's present relation to his Church, as well as of the Atonement.

The author is an Anglican writing under Karl Barth. He has not addressed himself to thoughts of Revelation, but to aspects of Incarnation: the nature of the Incarnate Christ, the relation of His humanity to sinful human nature; the problem of the suffering, death and resurrection of God; the problem of reconciliation and the doctrine of Christ's Body.



The author sees in Calvin an Atonement in which Christ's human nature alone participated. He finds a "serious problem" in the Reformer's assertions that, on the one hand, God in His naked majesty was in Christ; and, on the other, that the Glory and Deity of God were hidden behind Christ's human nature. He believes that the humiliation of Christ was the humiliation of God Himself; that the glory of God is a glory so great that it can afford to make itself small.

This is an excellent work. My personal feeling, however, is that too much is made of Calvin's view that in Christ God did not "manifest Himself as He really is;" that the divine nature remained somehow "in repose" and "not fully active," in Christ's work. After all, Calvin's literal 16th Century mind probably was thinking of Moses' experience before God on Sinai when the full divine majesty was too much for any mortal. Van Buren wants to preserve the divine character of the Atonement. But has anyone ever managed to say how God could die on a Cross?

G. AIKEN TAYLOR, Ph.D.

#### PICTORIAL COLLECTION

*The People of the Dead Sea Scrolls*, by John Marco Allegro (Doubleday, 1958, 192 pp., \$5), is reviewed by Edward J. Young, Professor of Old Testament, Westminster Theological Seminary.

This is a new kind of book on the Dead Sea Scrolls, and it is the kind that has been badly needed. It is not primarily a textbook or work of description, but a collection of pictures accompanied by running comment. The reviewer believes it will serve admirably to give the reader a rather complete picture of the Dead Sea Region, and of the remarkable scrolls which have occupied so much of the attention of lovers of Scripture. Those who know next to nothing about the discovery of the scrolls will find here a fascinating introduction.

The pictures which comprise the greater part of the book are superb, and one who studies them carefully will find himself in possession of useful information. Best of all, he will have some idea of the rugged terrain near the north western end of the Dead Sea, and so will understand better the labor that has been involved in obtaining these priceless manuscripts.

With respect to the introductory text, one's impression is somewhat different. On the whole the author provides a useful brief introduction, but it contains

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some unfortunate statements. We are told, for instance, that these scrolls are "—an indispensable link between the Old Testament and the New" (p. 51). And we are given to understand that they throw important light upon the origins of Christianity.

This reviewer would question whether it is really true that the "Qumran Messianic Banquet" provided the framework for the ceremony of the "Upper Room" (p. 51). Was the Lord of Glory so impoverished that he had to follow the pattern of a dissident sect (whether they were the Essenes or not, I do not know) in order to institute the Last Supper? It is about time that writers on the scrolls restrain themselves from extravagant statements concerning the origin of Christianity. Certainly these scrolls do cast light on certain phases of Judaism of that time, but Christianity, although it has historical roots, is a divine revelation. And its historical roots lie not in the Qumran group, but in the Old Testament.

EDWARD J. YOUNG

### MODERN PREACHING

*Notable Sermons From Protestant Pulpits*, by Charles L. Wallis (Abingdon, 1958, 203 pp., \$2.95), is reviewed by Frank A. Lawrence, Minister of the Graystone United Presbyterian Church, Indiana, Pennsylvania.

This volume purports to show the vitality of the Protestant pulpit today by giving a picture of the depth, range, and variety of modern preaching. For the most part the 24 contributors to this book of sermons reveal that the modern worshiper gets at least variety.

There are some solid examples of the kind of preaching which can be defined as the official declaration of the Word of God by man to man for eternal life. These are sermons by John L. Casteel, Paul S. Rees (the only one who makes a serious effort at expository preaching), Clifford Ansgar Nelson, David H. C. Read, Albert Edward Day, Ralph A. Herring, and Samuel M. Shoemaker. But there are also some notorious, rather than notable sermons. One, "The Parable of the Ten Virgins," alleges that the point of the story is (1) we cannot borrow the Bible, (2) we cannot borrow a prayer book, (3) we cannot borrow a church, (4) we cannot borrow character. Another sermon, "If I forget thee, O Jerusalem, let my right hand forget her cunning," concludes that our Lord's attachment to little Palestine and his people led him so deeply into local loyalties that

eventually he arrived at universal loyalties and a loyalty to the kingdom of God.

All of the sermons are brief, well written, and easy to follow. They are grouped in six classes: "Christian Growth and Nurture," "The Church and Churchmanship," "Evangelism and World Outreach," "Brotherhood," "Advent and Christmas," and "Lent and Easter." The section on "Evangelism and World Outreach" is the strongest; the sections on Christmas and Easter are the weakest. It is in these latter sections that the neo-orthodox school is dominant. That which is relevant to the church in 1958 is made the judge over the Scriptures. Some spiritual value or abiding moral is extracted from biblical narrative, but the historicity of the Resurrection or the Virgin Birth is assigned to an "it really doesn't matter much" spot.

Since the purpose of the volume is to give a cross section of what the outstanding American preachers are saying, it has been successful, provided one agrees with the author's definition of "outstanding."

FRANK A. LAWRENCE

#### A STUDY BIBLE

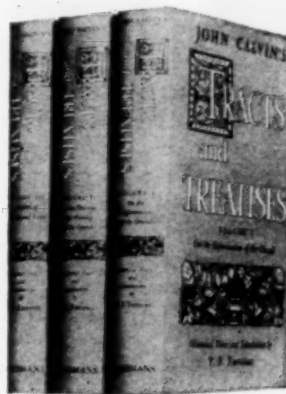
*The Amplified New Testament* (Zondervan, 1958, \$3.95), is reviewed by Ray Summers, Professor of New Testament, Southwestern Baptist Theological Seminary.

The task of the translator is to express in one language what has been written in another. The task of the interpreter is to explain that which has been written, whatever the language may be. Interpretation has been defined as the effort of one mind to follow the thought processes of another mind through the medium of language. All of this makes evident an axiom of biblical study: a translation is an interpretation.

Anyone who knows the Greek New Testament will recognize the truth of this axiom when he reads any translation of the New Testament. Indeed, this is the exact reason for translations, that the New Testament may become more easily understood particularly for those who cannot make their own translation of the Greek.

The editorial committee for *The Amplified New Testament* made interpretation a major aim in translation. The high degree of success attained is apparent upon casual reading of the translation; it becomes more apparent the more one reads. By a system of punctuation, italics, references, synonyms, and even whole sentences of explanation the text of the New Testament is opened for the

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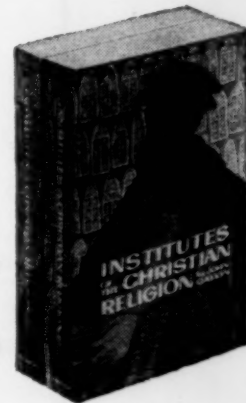
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RAY SUMMERS

### PROGRESS TOWARDS ATHEISM

*The Soviet System of Government*, by John N. Hazard (University of Chicago Press, 1957, 248 pp.), is reviewed by Bernard Ramm, Professor of Religion at Baylor University Graduate School.

This is a straightforward book containing a factual report on all aspects of the Russian government from data that has been carefully assessed and evaluated. It is an excellent book for any person who wants relevant facts about the Russian government at his finger tips and in reliable form.

The philosophies of Marx and Lenin had no room for religious faith. The existence of God was not capable of laboratory proof (p. 122), and any thought of an action of God in history was destructive to Marxist philosophy of history.

This was the theoretical source of Russian opposition to religion. The practical opposition was based upon the alignment of the Eastern Orthodox church with the old corrupt regime.

Lenin did not dare to excite millions of Eastern Orthodox members against the new order, so he had to deal with the church very carefully. He began by making sure that every man in the inner administrative circle was a hard atheist. Then in the bill of rights, which on the surface granted freedom of religion underneath greatly favored atheism, he made it a crime to preach anything contrary to socialism.

Next he separated Church and State in a radical manner from the perspective of European religious life. All the matters of vital statistics were taken away from the church and given over to state offices. Next all property was taken away from the church, including the sacramental vessels; then these were allocated back to the church with right of ownership retained by the state. The right to vote was taken away from the priests.

The next drastic step he took was to end all efforts of the church in matters of religious education. No person under 18 could be instructed in religion in a state or private school; no taxes could be collected by the church for the benefit of the church; no ecclesiastical courts were permitted; and no religious emblems could be put in public buildings. The general result upon the Russian people has been carefully studied at Harvard University; and while it is true that there has been no mass movement towards atheism, the movement to a religious nominalism has been most marked. Atheism has grown the best in the younger generation and among the white-collar and educated strata of society.

Events of World War II caused a great relaxation in laws over religious matters, because there was a fear that the great number of persecuted Christians would go over to the enemy. The shrewdness of Stalin was almost unbelievable. To pacify the people who insisted upon retaining religious faith, the League of Militant Godless was disbanded, education for the priesthood was permitted to be resumed, church synods could be called, and church publications could be printed. All of this, of course, was still under the shadow of the law that forbids anything to be said against socialism.

The softened attitude toward the use of terror and blood purges has been brought about by demand for "security" on the part of the new intellectual and business aristocracy. The most disheart-

ening matter recorded in the entire book is that while Russian intellectuals may not approve of Russian socialism, they believe that socialism is the only rational form of economics and government. Western capitalism, in their minds, is a dead-end street.

BERNARD RAMM

### THE DAVIDIC KING

*Daniel's Vision of the Son of Man*, by E. J. Young (Tyndale Press, London, 1958, 28 pp., 1s. 6d.) is reviewed by the Rev. L. E. H. Stephens-Hodge of the London College of Divinity, Northwood, Middlesex.

This thesis, by the Professor of Old Testament at Westminster Theological Seminary, Philadelphia, is a lecture delivered under the auspices of the Tyndale Fellowship for Biblical Research at Cambridge, England, in June, 1958. Dr. Young deals lucidly with what he describes as "one of the most majestically conceived scenes in the entire Old Testament," namely, the Son of Man vision in Daniel 7:13 f.

After establishing the unity of this chapter and its coherence with chapter 2 and the rest of the book of Daniel, he examines the view that the "Son of Man" is a synonym for the "saints of the Most High" who, in verses 18, 22, and 27 are said to take the kingdom which in verse 14 is given to the Son of Man. This he regards as untenable for several reasons. Nowhere in the narrative is such an identification made, he believes, in spite of the fact that the four beasts earlier in the chapter are definitely associated with human personages (v. 17). Coming *with clouds* is always predicated of Deity and associated with the exercise of divine Judgment. Moreover, the Kingdom entrusted to the Son of Man is said to be everlasting and indestructible, and this passes beyond the sphere of the merely historical. It is linked to the thought of the Davidic King, and there is therefore no need to assume, with Bentzen, that this chapter has as its background the ancient enthronement festival such as we find in Babylonia. Again, the word used for "serve" in verse 14 denotes not political service but "service of a higher kind" such as is rendered to God alone.

Professor Young argues his case convincingly, and his paper makes it plain that far from the New Testament use of the title "Son of Man" for Christ, resulting from an individuation of an originally corporate conception (C. H. Dodd), we have here a definite prophecy of our Lord in his coming glory.

L. E. H. STEPHENS-HODGE

# BIBLE BOOK OF THE MONTH

(Cont'd from p. 23) cal reinterpretation of every detail in the Song. They are satisfied to discover a more general correspondence between type and antitype.

The fallacy in the typical view is that while Solomon in his royal office typified the kingship of Christ, nothing in Scripture justifies our regarding all and sundry aspects of Solomon's life as divinely appointed historical types. Certainly Solomon's love relationship with one or all of his wives was no more a Messianic type than the marriage life of any other Israelite or Gentile. Since then the supposed typical elements in the Song are illusory, the typical view is not a genuine option. The only real alternatives are the allegorical and the natural.

3. *Natural*: "Natural" is preferable to "literal" as a designation for the correct interpretation of Canticles since "literal" is liable to suggest a lack of appreciation for the Song's erotic symbolism.

This view, though only in modern times enjoying ecclesiastical respectability, can be traced as far back as the evidence for the history of interpretation goes. And why should the Church stumble at the presence in her inspired canon of a song extolling the dignity and beauty of human love and marriage? Considering how large the subject looms in the attention of men, had it not been remarkable if there were not such an extended treatment of it in the volume God has given us for "reproof, for correction, for instruction in righteousness"? And all the more so when we think how sordid is the world's attitude towards the matter and how dim had become even the Old Testament saint's apprehension of the paradisaic ideal of marriage. Thus understood, Canticles unites with the other poetical books of the Old Testament in displaying the inspired fruits of godly reflection upon the Law and especially in eliciting the relevance of the Law for the great issues of human life.

The heading assigns the authorship to Solomon and there is no compelling reason for not regarding this certainly very ancient tradition as an original part of the inspired text. Advocates of the love song view often treat Canticles as an anthology of poems by many authors but Rowley has well observed: "The repetitions that occur leave the impression of a single hand, and there is a greater unity of theme and of style than would be expected in a collection of poems from several hands, and from widely separated ages. It is probable, too, that there is

artistry in the arrangement of the pieces" (*op. cit.*, pp. 212, 213).

There is a puzzle of the selection of the Israelite most notorious for his departure from the marriage ideal to compose the biblical tribute to true love and this is not solved by facetious remarks about Solomon's superior experience in the arts of love. More helpful is the consideration that the arts of poetry and song were branches of Wisdom and the wisdom of Solomon needs no introduction (cf., I Kings 3:5 ff.; cf. 4:32).

That, however, does not solve the enigma of why Solomon of all people should be this Song's hero as well as its author—which raises the problem of historicity. Now it should be observed that the personal perspective in the Song is consistently that of the beloved, not of the king (cf., e.g., 2:10; 5:2). If, therefore, Solomon (or for that matter, anyone other than the Shulammite herself) is the author, Canticles is, as Ecclesiastes seems to be, fictionally autobiographical. Such a fictional literary garb permits that the historical element consists in little more than that one of Solomon's favorites was from Shunem. The mutual love of the king and this Shulammite would then have been freely adapted to the ideal, and idyllic design of the Song and this would explain the purity of the affections of the Song's king Solomon, as well as his romantic shepherd's role.

If this is so, the choice of Solomon as hero is not enigmatic but indicative of Canticles' Edenic milieu. With true insight the poet Herder observed: "The Song is written as if in Paradise. Adam's song: Thou art my second self! Thou art mine own! echoes in it in speech and interchanging song from end to end." In the unfolding divine plan of redemptive history God appoints Canaan to his people Israel as an earnest of Paradise regained. And who better than Solomon—not in his personal but official character and glory as theocratic king set over the paradisaic land of milk and honey—to recall Adam, vicegerent over the garden of God?

The Song confronts us with love as it was in the beginning and it lets us hear again the divine marriage benediction first addressed to the lover and his beloved in man's home primeval (Gen. 1:28a). What the incarnate Word did for the sanctity of marriage by his presence at the Cana wedding, the written Word does by dwelling with joy upon conjugal love in the Song of Songs.

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